# Mr. Aſcham
## ON
# EDUCATION.

# Mr. Aikham

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# EDUCATION.

# THE SCHOOLMASTER:

OR,

## A plain and perfect Way

Of teaching

# CHILDREN

To Understand, Write, and Speak

THE

# *Latin Tongue.*

BY

ROGER ASCHAM, Esquire,

Preceptor to Her Majesty Queen ELIZABETH.

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Now Corrected, and Revis'd, with an Addition of *Explanatory Notes*, by the

Reverend Mr. JAMES UPTON, A. M.

Rector of *Brimpton* in *Somersetshire*; and late Fellow of *King's College* in *Cambridge*.

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*Socrates* in *Plato*:

Οὐκ οἶδα ἐγὼ ὅτῳ ἄν τις τῶν ἄλλων κάλλιον ἀνατεθραμμένοι, ἢ ἐμοὶ περὶ γε αὐτῶν, ὅπως οἱ βέλτιστοι ἔσονται.

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# The *Schoolmaster*:

OR,

A plain and perfect Way of teaching Children to understand, write, and speak the Latin Tongue: But specially purposed for the private bringing up of Youth in Gentlemens and Noblemens Houses; and commodious also for all such, as have forgot the Latin Tongue, and would by themselves, without a Schoolmaster, in short Time, and with small Pains, recover a sufficient Ability to understand, write, and speak Latin.

MVSEVM
BRITANNICVM

To the Honoured

# FRANCIS GWYN, Esq;

## Of *Forde Abbey*.

*Honoured Sir,*

AS the Encouragement I have receiv'd from a long Continuance of your Favour, ever since I came into these Parts, has far exceeded my utmost Expectations and Desires; so a due Sense not only of Gratitude, but Interest will oblige me, to improve this Opportunity by such a suitable Acknowledgment and Return, as both Custom prescribes, and my Circumstances best allow. For with what Reason can I propose the like Notice and Regard for the Future, if by an affected Silence I now pass over these Obligations, so great in themselves, and so little merited on my Side? An Omission in this Respect, is not only a Breach of good Manners, but a Discouragement to Virtue, and must unavoidably fall under the Censure and Imputation of Ingratitude.

Not that I intend hereby, as is usual in such Addresses, a Panegyrick on your Virtues, or a just Portraiture and Description of those great Abilities and Accomplishments, which give you so bright and distinguishing a Character in the World. This would be an Undertaking too difficult for me to engage in, who, conscious of my own Weakness and Insufficiency, must not venture out into so large a Field, how pleasant and inviting soe'er at a Distance it may appear.

Neither will the narrow Bounds, and Compass of these few Lines, were there no other Objection, give Liberty to an Attempt of that Nature. It must be a larger Design, as well as a more skilful Hand, to do Justice to the Subject, and to set those peculiar Graces and Ornaments in a due Light, and full Proportion: whereas what I propose on this Occasion, is only a publick Testimony of Gratitude and Respect, and an humble Recommendation of a very worthy Friend I bring along with me, to your immediate Patronage and Protection.

Whether he deserves the Favour I sollicit for, is left to your Judgment, upon Examination of his Character, to determine. However this I have humbly to offer in his Behalf, that had I not thought him in some Measure worthy, in respect of his Principles as well as Learning, to appear in publick under the Authority of your Name, I had never retriev'd him from the Darkness and Obscurity in which he lay. For 'tis certain, in

Schemes

Schemes of Education we can't be too careful and circumspect; since Impressions made in Youth, are generally lasting, and influence exceedingly the whole Course of our future Lives; Errors and false Notions, like crooked and perverse Lines on the purest Paper, remaining ever after unsightly and deform'd.

But no Objection can lie against our Author, nor Inconveniency arise from a strict Observance of his Discipline. Truth in Religion, is what he proposes throughout, and a regular and discreet Conduct of Life, together with right Order and Method in the Study of the learned Sciences. In him we shall find not only great Experience and Abilities, but whatever may be expected from one, who had the Happiness to be educated under the greatest Scholar, and most accomplish'd Gentleman of his Age; and the Honour, to instruct in Learning the brightest Ornament, excepting what we now behold, that ever fill'd the British Throne.

The few Monuments he has thought fit to leave behind him of his Ingenuity, whether in English or Latin, have in most Mens Judgment and Opinion, been esteem'd the politest Pieces, and best writ of the Kind. And this, which I here present you with, tho' left imperfect and unfinish'd, contains such excellent Precepts, founded on Christian Principles, for the Institution of Youth; such learned Rules, with so much Plainness and Perspicuity, for

the Attainment of the Latin and Greek Tongues, as are no where else to be met with, neither in our own, nor any other Language, as far as I could ever understand.

His Judgment, as it is less biass'd, so it plainly appears superior in many Respects to *Quintilian*'s; who, to raise his own Reputation and Esteem, takes all Opportunities to contradict and oppose *Tully*'s Arguments, even where Authority, and Reason, and Experience are against him. And the Characters, which he gives of his Authors, are more lively and distinct, and better drawn for the Information of the Understanding. The Excellency likewise of his Method, which he recommends by a careful Imitation of the Antients, in order to gain a due Proficiency in Oratory, and to form a correct and masterly Stile, or Way of Writing on any Subject, will sufficiently appear upon Tryal. It is not only plain, and easy, and less intricate than what the Rhetoricians usually teach, but sets aside, as useless and insignificant, a great deal of that tedious Jargon, wherewith they trouble and perplex the Thoughts of Youth.

Having said so much of my Author, it will be necessary for me to add something farther, what this Impression has to say for it self, which in short is this. It is now upwards of an hundred and forty Years, since this learned Treatise was first printed, and no second Edition supplying the Deficiency of the former, Copies were become exceeding scarce, and the

Book

Book in some Danger of being lost, having of late been kept as a Secret in private Hands, and communicated to a few, like the grand Mysteries of the old Philosophers, which none but their own Scholars were to know. This Omission, and Neglect for so long a Time, made it necessary that some should interpose for the Preservation of it; and seeing no one else was willing to step forth, I resolv'd to perform, in the best Manner I could, this friendly Office my self.

The Errors of the former Edition, which thro' the Author's untimely Death were not a few, are carefully remov'd in this; and the Whole reduc'd to the common Orthography now in use, that the Book might not appear under too great Disadvantages. A few Notes are added, where the Subject seem'd to require 'em; and some Passages but of antient Authors transcribed, to which Mr. *Ascham* only alludes. This I know the Learned will judge unnecessary, and I must beg your Excuse for it; but young Beginners, and such this Treatise is design'd for, can't be supposed to have the same Compass and Abilities.

What I have annex'd to the End by way of Supplement, is partly for the Illustration of the Argument in hand, and partly to rescue some excellent Pieces, in equal Danger with our Author, from Obscurity, and the gloomy Grave of Oblivion, into which, thro' an unaccountable Carelessness and Neglect, they were ready to drop. Mr. *Ascham*'s Letter to his Friend

*Sturmius*

*Stuartus* of *Strachanus*, is not only learned and ingenious, but necessary, as it gives a full and clear Account of his Design in this Undertaking. The Greek Ode of Mr. *Masters*, on the Passion, which follows next, is a finish'd Piece, and may serve as a perfect Example of true Imitation; tho little known to the World, unless it be by Mr. *Cowley*'s Paraphrase, which comes far shorn of the Original.

But I must confess, I had another Aim in reprinting that excellent Panegyrick on Queen *Elizabeth*, equal to the most celebrated Performances of Antiquity, and compos'd by that learned Knight Sir *Henry Savil*, the great Ornament of the Age he liv'd in. For beside the Satisfaction and Entertainment, which must attend the Reading of it; I hope, it may be a Means to excite some able Genius of equal Abilities, (and can't our Age produce one *Savil*?) to attempt the same in honour of Her present Majesty: Who in Justice may be allow'd to be as much superior to the Fame of that renowned Princess, in the Glory of Her Arms, and the Brightness of Her own heroick Virtues, as She certainly is in the Extent of Her Empire and Dominion.

But I have forgot my self, and must beg your Pardon. I'm sensible, I have entrench'd upon your Time and Patience, and detain'd you too long from Considerations of far greater Importance and Concern. This Diversion I have given your Thoughts, is an Injury to the Publick; whose Interest and Advantage you so earnestly

earnestly endeavour on all Occasions to promote, preferring the Fatigue of a constant and close Attendance in Parliament, to the Ease and Satisfaction of a retir'd Life, and the Enjoyment of a flourishing Estate. I am in all Respects,

*Honoured Sir,*

*Your most obliged*

*Febr.* 10th,
1711.

*Humble Servant,*

James Upton.

earnestly endeavour on all Occasions to promote, preferring the Fatigue of a constant and close Attendance in Parliament, to the Ease and Satisfaction of a retir'd Life, and the Enjoyment of a flourishing Estate. I am in all Respects,

Honoured Sir,

Your most obliged

Faithful,

Humble Servant,

James Upton.

of Oblivion, into which this my account-

To the Honourable

# Sir *William Cecill*, Kt.

## Principal Secretary to the Queen's moſt Excellent Majeſty.

SUndry and reaſonable be the Cauſes, why learned men have uſed to offer and dedicate ſuch works as they put abroad, to ſome ſuch Perſonage, as they think fitteſt, either in reſpect of Ability of defence, or Skill for judgment, or private regard of Kindneſs, and duty. Every one of thoſe conſiderations, Sir, move me of right to offer this my late Husband M. *Aſcham's* work unto you. For well remembring, how much all good Learning oweth unto you for defence thereof, as the Univerſity of *Cambridge*, of which my ſaid late husband was a Member, have in chooſing you their worthy Chancellor, acknowledged; and how happily you have ſpent your time in ſuch Studies, and carried the uſe thereof to the right End, to the good ſervice of the Queen's Majeſty, and your Country to all our benefits; thirdly, how much my ſaid Husband was many ways bound unto you, and how gladly and comfortably he uſed in his life to recogniſe, and report your Goodneſs toward him, leaving with me then his poor Widow, and a great ſort of Orphans, a good Comfort in the hope of your good continuance, which I have truly found to me, and mine; and therefore do

duely, and daily pray for you, and yours: I could not find any Man, for whose name this book was more agreeable for hope of Protection, more meet for submission to Judgment, nor more due for respect of Worthiness of your part, and Thankfulness of my husband's, and mine. Good I trust it shall do, as I am put in great hope by many very well learned, that can well judge thereof. Meet therefore I count it, that such good, as my husband was able to do and leave to the Common-weal, it should be received under your Name, and that the world should owe thank thereof to you, to whom my husband, the Author of it, was for good received of you, most dutifully bounden. And so beseeching you, to take on you the Defence of this book, to advance the good that may come of it by your Allowance, and furtherance to publick Use and benefit, and to accept the thankful Recognition of me, and my poor children, trusting of the continuance of your good Memory of M. *Ascham*, and his; and daily commending the prosperous Estate of you and yours to God, whom you serve, and whose you are, I rest to trouble you.

Your humble

*Margaret Ascham.*

# A PREFACE TO THE READER.

WHEN *the great Plague was at* London, *the Year* 1563, *the Queen's Majesty,* Queen Elizabeth, *lay at her Castle of* Windsor: *Where,* (*) *upon the tenth day of* December, *it fortuned, that in Sir* William Cecill's *chamber, her Highness's principal Secretary, there dined together these Personages, M. Secretary himself, Sir* William Peter, *Sir* J. Mason, *D.* Wotton, *Sir* Richard Sackville *Treasurer of the Exchequer, Sir* Walter Mildmay *Chancellor of the Exchequer, M.* Haddon *Master of Requests, M.* John Astely, *Master of the Jewel-House, M.* Bernard Hampton, *M.* Nicasius, *and I. Of which number, the most part were of her Majesty's most honourable Privy Council, and the rest serving her in very good place. I was glad then, and do rejoyce yet to remember, that*

(*) This was about five Years before the Author's Death; for he died the 30th of *December* in the Year 1568, in the 53d Year of his Age.

*my chance was so happy to be there that day, in the company of so many wise and good Men together, as hardly then could have been picked out again out of all* England *beside.*

*M. Secretary hath this accustomed manner; though his head be never so full of most weighty Affairs of the Realm, yet at dinner time he doth seem to lay them always aside; and findeth ever fit Occasion to talk pleasantly of other matters, but most gladly of some matter of Learning, wherein he will courteously hear the mind of the meanest at his Table.*

*Not long after our sitting down,* „ I have
M. Secretary. „ strange News brought me, *saith M. Secretary,* this Morning, that divers Scho-
„ lars of *Eaton* be run away from the
„ School for fear of beating. *Whereupon M. Secretary took Occasion to wish, that some more Discretion were in many Schoolmasters, in using Correction, than commonly there is; who many times punish rather the weakness of Nature, than the fault of the Scholar; whereby many Scholars, that might else prove well, be driven to hate Learning before they know what Learning meaneth; and so are made willing to forsake their Book, and be glad to be put to any other kind of living.*

M. Peter. „ *M.* Peter, *as one somewhat severe of Nature, said plainly, That the Rod only was the Sword, that must keep the School in Obedience, and the Scholar in good Order.* M. Wotton, M. Wotton. *a Man mild of nature, with soft voice and few words, inclined to M. Secretary's Judgement, and said,* „ In mine opinion the School-house
Ludus literarum, „ should be in Deed, as it is called by
„ Name, the house of play and pleasure,
„ and not of fear and bondage; and as I

„ do

„ do remember, ſo ſaith (†) *Socrates* in one *Plato de*
„ place of *Plato*. And therefore if a Rod *Rep.* 7.
„ carry the fear of a Sword, it is no mar-
„ vel if thoſe that be fearful of nature,
„ chuſe rather to forſake the Play, than
„ to ſtand always within the fear of a
„ Sword in a fond man's handling.

*M.* Maſon, *after his manner, was very mer-* M. *Maſon.*
*ry with both parties, pleaſantly playing both with the ſhrewd Touches of many curſt Boys, and with the ſmall Diſcretion of many lewd Schoolmaſters. M.* Haddon *was fully of* M. Had-
Peter's *Opinion, and ſaid, That the beſt School-* don.
*maſter of our time was the* (*) *greateſt Beater, and named the Perſon.* „ Though, *quoth I,* The Au-
„ it was his good fortune, to ſend from thor of this Book

(†) The Paſſage, to which the Dean of *Canterbury* here refers, is in *Plato*'s 7th Book of his *Repub.* not far from the End, and is afterwards cited by Mr. *Aſcham*. I ſhall here tranſcribe it ſomewhat more fully for the Reader's Satisfaction. Τὰ μὲν τοίνυν λογισμῶν τε καὶ γεωμετρίων, καὶ πάσης τῆς προπαιδείας, ὑπὲρ τῆς διαλεκτικῆς δεῖ προπαιδευθῆναι, παίοντα τὸν καὶ προβάλλοντα, οὐκ ἐπάναγκες μαθεῖν τὸ ἀφ' ἑαυτοῦ τῆς διδαχῆς πανταπασιν. Τί δή; Ὅτι (ἦν δ' ἐγὼ) οὐδὲν μάθημα μετὰ δουλείας τὸν ἐλεύθερον χρὴ μανθάνειν. Οἱ μὲν γὰρ τῷ σώματι πόνοι, βίᾳ πονούμενοι, χεῖρον οὐδὲν τὸ σῶμα ἀπεργάζονται. Ψυχῇ δὲ βίαιον οὐδὲν ἐμμένει μάθημα. Ἀληθῆ, ἔφη. Μὴ τοίνυν βίᾳ (ἔφην) ὦ ἄριστε, τοὺς παῖδας ἐν τοῖς μαθήμασιν, ἀλλὰ παίζοντας τρέφε, ἵνα καὶ μᾶλλον διόψῃ ἃ χαθορᾷν ἐφ' ἕκαστ' ἀφῖκται.

(*) This was *Nic. Udal*, Maſter of *Eaton* School, whom *Bale* ſtiles, *Elegantiſſimus omnium bonarum literarum Magiſter, & earum feliciſſimus interpres.* His Severity his own Scholar, Mr. *Tuſſer*, has ſufficiently proclaim'd in theſe Lines:

*From* Pauls *I went, to* Eaton *ſent,*
*To learn ſtraightways the Latin Phraſe;*
*Where fifty three Stripes given to me*
*At once I had:*
*For Fault but ſmall, or none at all,*
*It came to paſs, thus beat I was:*
*See* Udal, *ſee the Mercy of thee*
*To me poor Lad.*

„ his School unto the Univerſity (†) one
„ of the beſt Scholars indeed of all our
„ time, yet wiſe Men do think, that that
„ came ſo to paſs, rather by the great Tow-
„ ardneſs of the Scholar, than by the great
„ Beating of the Maſter: And whether this
„ be true or no, you your ſelf are beſt
„ witneſs. *I ſaid ſomewhat farther in the matter, how, and why young Children were ſooner allured by Love than driven by Beating, to attain good learning: wherein I was the bolder to ſay my mind, becauſe M. Secretary courteouſly provoked me thereunto; or elſe in ſuch a company, and namely in his preſence, my wont is, to be more willing to uſe mine Ears, than to occupy my Tongue.* Sir Walter Mildmay, *M.* Aſtely, *and the reſt, ſaid very little; only Sir* Rich. Sackville *ſaid nothing at all. After dinner, I went up to read with the Queen's Majeſty. We read then together in the Greek tongue, as I well remember, that noble Oration of* Demoſthenes *againſt* Æſchines, *for his falſe dealing in his Embaſſage to King* Philip *of* Macedonie. *Sir* Rich. Sackville *came up ſoon after, and finding me in Her Majeſties privy chamber, he took me by the hand, and carrying me to a Window, ſaid;*

Demoſt. περὶ Παραπρεσβ.

Sir *Rich. Sackvill's* Communication with the Author of this Book.

„ M. *Aſcham*, I would not for a good
„ deal of money have been this Day abſent
„ from dinner. Where, though I ſaid no-
„ thing, yet I gave as good ear, and do
„ conſider as well the Talk that paſſed, as
„ any one did there. M. Secretary ſaid

(†) This was Mr. *Hadden*, ſometime Fellow of King's College in *Cambridge*, very much complimented by all the learned Men of that Age; and of whom Queen *Elizabeth*, upon ſome Compariſon made betwixt him and *Buchanan*, thus gave her Opinion; *Buchananum omnibus antepono; Haddonum nemini poſtpono.*

„ very

„ very wisely, and most truly, that ma-
„ ny young Wits be driven to hate Learn-
„ ing, before they know what learning is.
„ I can be good witness to this my self;
„ for a fond Schoolmaster, before I was
„ fully fourteen years old, drave me so
„ with fear of Beating from all love of
„ learning, as now, when I know what
„ difference it is, to have learning, and to
„ have little, or none at all, I feel it my
„ greatest Grief, and find it my greatest
„ hurt that ever came to me, that it was
„ my so ill chance, to light upon so lewd a
„ Schoolmaster. But seeing it is but in vain
„ to lament things past, and also wisdom to
„ look to things to come, surely, God
„ willing, if God lend me life, I will
„ make this my mishap some Occasion of
„ good hap to little (*) *Robert Sackville* my
„ son's son. For whose bringing up, I
„ would gladly, if it so please you, use
„ specially your good Advice. I hear say
„ you have a Son much of his age; we
„ will deal thus together: Point you out
„ a Schoolmaster, who by your order shall
„ teach my Son and yours, and for all the
„ rest, I will provide, yea though they
„ three do cost me a couple of hundred
„ pounds by year; and beside, you shall
„ find me as fast a Friend to you and
„ yours, as perchance any you have.
*Which promise the worthy Gentleman surely kept with me until his dying day.*

(*) This great Care of the Treasurer's in the Education of his two Grandsons, my Lord *Clarendon* has likewise taken Notice of in the 1st Book of his History.

The chief Points of this Book.

*We had then farther talk together of bringing up of children, of the Nature of quick and hard Wits, of the right choice of a good Wit, of Fear, and Love in teaching children. We passed from children and came to young men, namely, Gentlemen: We talked of their too much Liberty to live as they lust; of their letting loose too soon to overmuch Experience of ill, contrary to the good order of many good old Common-wealths of the* Persians, *and* Greeks; *of Wit gathered, and good Fortune gotten by some, only by Experience without Learning. And, lastly, he required of me very earnestly to shew what I thought of the common going of English men into* Italy. „ But, *saith he*, because „ this place, and this time will not suffer so „ long Talk, as these good matters require, „ therefore I pray you, at my request, and „ at your leisure, put in some order of „ writing the chief points of this our „ talk, concerning the right Order of „ teaching, and Honesty of living, for the „ good bringing up of Children and „ young Men: And surely, beside con„ tenting me, you shall both please and „ profit very many others. *I made some Excuse by lack of Ability, and weakness of body.* „ Well, *saith he*, I am not now to learn „ what you can do; our dear friend, good M. „ *Goodricke*, whose judgment I could well „ believe, did once for all satisfy me fully „ therein. Again, I heard you say, not „ long ago, that you may thank Sir *John Cheke* for all the Learning you have; and „ I know very well my self, that you did „ teach the Queen. And therefore, see„ ing God did so bless you, to make you

„ the

„ the Scholar of the beſt Maſter, and al-
„ ſo the Schoolmaſter of the beſt Scholar,
„ that ever were in our time, ſurely, you
„ ſhould pleaſe God, benefit your Coun-
„ try, and honeſt your own Name, if you
„ would take the Pains to impart to others
„ what you learned of ſuch a Maſter, and
„ how you taught ſuch a Scholar. And
„ in uttering the Stuff ye received of the
„ one, in declaring the Order ye took
„ with the other, ye ſhall never lack nei-
„ ther matter, nor manner, what to write
„ nor how to write, in this kind of Ar-
„ gument.

*I beginning ſome farther Excuſe, ſuddenly was called to come to the Queen. The night following, I ſlept little; my head was ſo full of this our former Talk, and I ſo mindful ſomewhat to ſatisfy the honeſt requeſt of ſo dear a Friend. I thought to prepare ſome little Treatiſe for a New-years Gift that* Chriſtmas; *but, as it chanceth to buſy Builders, ſo, in building this my poor School-houſe, (the rather becauſe the Form of it is ſomewhat new, and differing from others) the Work roſe daily higher and wider, than I thought it would at the Beginning.*

*And though it appear now, and be in very deed, but a ſmall Cottage, poor for the Stuff, and rude for the Workmanſhip; yet in going forward I found the Site ſo good, as I was lothe to give it over; but the Making ſo coſtly, outreaching my Ability, as many times I wiſhed that ſome one of thoſe three, my dear Friends, with full Purſes, Sir* Tho. Smith, *M.* Haddon, *or M.* Watſon *had had the doing of it. Yet, nevertheleſs, I my ſelf ſpending gladly that little, that I got at home by good Sir* John Cheke,

M. Smith, M. Haddon, M. Watſon.

Sir John Cheke. Sturmius. Plato. Aristotle. Cicero.

Cheke, and that that I borrowed abroad of my friend Sturmius, beside somewhat that was left me in Reversion by my old Masters Plato, Aristotle, and Cicero, I have at last patched it up, as I could, and as you see. If the Matter be mean, and meanly handled, I pray you bear both with me, and it; for never Work went up in worse Weather, with more Lets, and Stops, than this poor School-house of mine. Westminster-Hall can beat some witness, beside (*) much weakness of body, but more trouble of mind, by some such sores, as grieve me to touch them my self; and therefore I purpose not to open them to others. And in the midst of outward Injuries, and inward Cares, to increase them withall,

Sir Rich. Sackville.

good Sir Richard Sackville dieth, that worthy Gentleman; "That earnest Favourer and „ furtherer of God's true Religion; that „ faithful Servitor to his Prince and Coun„ try; a lover of Learning, and all learned „ Men; wise in all doings; courteous to „ all persons, shewing Spite to none, do„ ing Good to many; and as I well found, „ to me so fast a Friend, as I never lost „ the like before. When he was gone, my Heart was dead; there was not one that wore a black Gown for him, who carried a heavier Heart for him, than I: When he was gone, I cast this Book away; I could not look upon it, but with weeping eyes, in remembring him, who was the only setter on, to do it; and would have been

(*) Ingravescente jam ætate, a nocturnis & pomeridianis studiis abhorrebat: Antelucanis & matutinis temporibus legebat, commentabatur, studebat, scribebat. Erat corpore imbecillis, & valetudinarius, multis morbis fractus, continentibus febribus correptus, variis ægritudinibus afflictus; quæ paucis ante mortem annis eum in hecticam febrim conjecerunt. This is taken out of Mr. Grant's excellent Oration on Mr. Ascham.

not

not only a glad Commender of it, but also a sure and certain Comfort to me, and mine for it.

Almost two years together, this Book lay scattered and neglected, and had been quite given over of me, if the Goodness of one had not given me some Life and Spirit again. God, the mover of goodness, prosper always him and his, as he hath many times comforted me and mine, and, I trust to God, shall comfort more and more. Of whom most justly I may say, and very oft, and always gladly I am wont to say, that sweet Verse of Sophocles, spoken by Oedipus to worthy Theseus; Soph. in Oed. Col.

Ἔχω, σ' ἔχω διά σε, κ'ικ ἄλλον βροτῶν.

This Hope hath helped me to end this Book; which if he allow, I shall think my Labours well imploy'd, and shall not much esteem the misliking of any others. And I trust he shall think the better of it, because he shall find the best part thereof to come out of his School, whom he of all Men loved and liked best.

Yet some men, friendly enough of Nature, but of small Judgment in learning, do think I take too much pains, and spend too much time, in setting forth these childrens Affairs. But those good men were never brought up in Socrates's School, who saith plainly, "That no man goeth a-
" bout a more (*) godly Purpose, than he
" that is mindful of the good bringing up

(*) Plato in initio Theagis: Ἀλλὰ μὲν δή, ὦ Δημόδοκε, καὶ λέγεταί γε συμβουλὴ ἱερὸν χρῆμα εἶναι. εἴτερ ἔστι καὶ ἄλλη ὁποῦν ἐστιν ἱερή, καὶ αὕτη ἂν εἴη περὶ ἧς σὺ νῦν συμβαλεῖν. Οὐ γάρ ἐστι περὶ ἄλλου θειοτέρου ἂν ἄνθρωποι βουλεύσαιντο, ἢ περὶ Παιδείας καὶ τῶν αὐτῆς, καὶ τῶν ἀνθρώπων οἰκείων. This Passage is cited by the Author, tho' not so fully.

" both

» both of his own and other Mens Chil-
» dren.

*Therefore, I trust, good and wise men will think well of this my doing. And of other, that think otherwise, I will think my self, they are but men, to be pardoned for their Folly, and pitied for their Ignorance.*

*In writing this Book, I have had earnest Respect to three special points, Truth of Religion, Honesty in living, right Order in learning. In which three ways, I pray God, my poor Children may diligently walk: for whose sake, as nature moved, and reason required, and necessity also somewhat compelled, I was the willinger to take these Pains.*

*For, seeing at my death, I am not like to leave them any great Store of living, therefore in my life time, I thought good to bequeath unto them, in this little Book, as in my Will and Testament, the right way to good Learning: which if they follow, with the fear of God, they shall very well come to Sufficiency of living.*

*I wish also, with all my heart, that young M.* Rob. Sackville, *may take that Fruit of this labour, that his worthy Grandfather purposed he should have done: And if any other do take either profit, or pleasure hereby, they have cause to thank M.* Robert Sackville, *for whom specially this my Schoolmaster was provided.*

*And one thing I would have the Reader consider in reading this book, that because no Schoolmaster hath charge of any Child, before he enter into his School; therefore I leaving all former care, of their good bringing up, to wise and good Parents, as a matter not belonging to the Schoolmaster, I do appoint this my Schoolmaster then, and there to begin, where his Office*

*and*

*and charge beginneth. Which charge laſteth not long, but until the Scholar be made able to go to the Univerſity, to proceed in Logick, Rhetorick, and other kind of Learning.*

*Yet if my Schoolmaſter, for love he beareth to his Scholar, ſhall teach him ſomewhat for his furtherance, and better Judgement in learning, that may ſerve him ſeven year after in the Univerſity, he doth his Scholar no more wrong, nor deſerveth no worſe name thereby, than he doth in* London, *who ſelling Silk, or Cloth unto his Friend, doth give him better meaſure, than either his promiſe, or bargain was.*

Farewell in Chriſt.

THE

Farewell in Christ.

THE

# THE FIRST BOOK,

## Teaching the Bringing up of Youth.

AFter the Child hath learned perfectly the eight parts of Speech, let him then learn the right joyning together of Substantives with Adjectives, the Noun with the Verb, the Relative with the Antecedent. And in learning farther his Syntaxis, by mine Advice, he shall not use the common Order in common Schools, for making of Latines; Whereby the Child commonly learneth, first, an evil Choice of words, (and „ (*) right Choice of words, *saith* Cæsar, „ is the foundation of Eloquence); then, a wrong placing of words; and lastly, an ill framing of the Sentence, with a perverse judgement, both of words and sentences. These Faults, taking once root in youth, be never, or hardly, pluckt away

(*) Cicero de claris Orat. Sect. 72. Pag. 163. Gronov. Edit. in 4to. Quinetiam in maximis occupationibus cum ad te ipsum (inquit ad me intuens) de ratione Latine loquendi accuratissimè scripserit; primoq; in libro dixerit, *Verborum delectum, originem esse eloquentiæ.*

in

*Making of Latines marreth Children.*

in age. Moreover, there is no one thing that hath more, either dulled the wits, or taken away the will of children from Learning, than the care they have, to satisfy their Masters, in making of Latines.

For the Scholar is commonly beat for the making, when the Master were more worthy to be beat for the mending, or rather marring of the same; the Master many times being as ignorant as the Child, what to say properly and fitly to the matter.

*Horman. Whittington.*

Two Schoolmasters have set forth in print, either of them a book of such kind of Latines, (*) *Herman* and *Whittington*. A Child shall learn of the better of them, that which another day, if he be wise and come to judgment, he must be fain to unlearn again.

There is a way touched in the (†) first book of *Cicero de Oratore*, which wisely brought into Schools, truly taught, and constantly used, would not only take wholly away this butcherly fear in making of Latines, but would also with ease and pleasure, and in short time, as I know by good Experience, work a true choice and plac-

(*) *I have formerly seen Mr.* Horman's *Book, who was Master of* Eaton *School. The Book it self could be of no great use, for, as I remember, 'twas only a Collection of single Sentences, without Order or Method, put into Latine.*

(†) *The Passage here referr'd to, is in* Tully's *first Book* de Orat. *p.* 92. Edit. Gron. Postea mihi placuit, eoq; sum usus adolescens, ut summorum oratorum Græcas orationes explicarem. Quibus lectis hoc assequebar, ut, cum ea, quæ legerem Græce, Latine redderem, non solum optimis verbis uterer, & tamen usitatis, sed etiam exprimerem quædam verba imitando, quæ nova nostris essent, dummodo essent idonea.

ing of Words, a right ordering of Sentences, an easy understanding of the Tongue, a readiness to speak, a Facility to write, a true Judgment both of his own and other mens doings, what Tongue soever he doth use.

The way is this. After the three Concordances learned, as I touched before, let the Master read unto him the Epistles of *Cicero*, gathered together, and chosen out by *Sturmius*, for the Capacity of Children.

First, let him teach the Child chearfully and plainly the cause and matter of the Letter; then, let him construe it into English, so oft, as the Child may easily carry away the understanding of it; lastly, parse it over perfectly. This done thus, let the Child, by and by, both construe and parse it over again; so that it may appear, that the Child doubteth in nothing that his Master taught him before. After this, the Child must take a paper Book, and sitting in some place, where no Man shall prompt him, by himself, let him translate into English his former Lesson. Then shewing it to his Master, let the Master take from him his Latin Book, and pausing an Hour at the least, then let the child translate his own English into Latin again in another paper Book. When the Child bringeth it turned into Latin, the Master must compare it with *Tully*'s book, and lay them both together; and where the Child doth well, either in chusing or true placing *Tully*'s words, let the Master praise him, and say, *Here you do well.* „ *For*, I assure you, *there is no* „ *such*

*The Order of teaching.*

*Two paper Books.*

*Children learn by praise.*

„ *such Whetstone to sharpen a good Wit, and* „ *encourage a Will to learning, as is Praise.*

But if the Child miss, either in forgetting a word, or in changing a good with a worse, or misordering the Sentence, I would not have the Master either frown or chide with him, if the Child have done his Diligence, and used no Truandship therein. For I know by good Experience, that a Child shall take more profit of two faults gently warned of, than of four things rightly hit; for then the Master shall have good Occasion to say unto him, „ Tul- „ ly *would have used such a Word, not this:* „ Tully *would have placed this Word here,* „ *not there; would have used this Case, this* „ *Number, this Person, this Degree, this Gen-* „ *der; He would have used this Mood, this* „ *Tense, this Simple rather than this Compound;* „ *this Adverb here, not there; He would have* „ *ended the Sentence with this Verb, not with* „ *that Noun or Participle,* &c.

*Gentleness in teaching.*

In these few Lines, I have wrapped up the most tedious part of Grammar, and also the Ground of almost all the Rules, that are so busily taught by the Master, and so hardly learned by the Scholar in all common Schools; which after this sort, the Master shall teach without all Error, and the Scholar shall learn without great Pain; the Master being led by so sure a guide, and the Scholar being brought into so plain and easy a way. And therefore we do not contemn Rules, but we gladly teach Rules, and teach them more plainly, sensibly, and orderly, than they be commonly taught in common Schools. For when the Master

Maſter ſhall compare *Tully*'s book with the Scholar's Tranſlation, let the Maſter at the firſt lead and teach his Scholar to join the Rules of his Grammar book with the Examples of his preſent Leſſon, until the Scholar by himſelf be able to fetch out of his Grammar every Rule for every Example; ſo as the Grammar book be ever in the Scholar's hand, and alſo uſed of him as a Dictionary for every preſent Uſe. This is a lively and perfect way of teaching of Rules; where the common way uſed in common Schools, to read the Grammar alone by it ſelf, is tedious for the Maſter, hard for the Scholar, cold and uncomfortable for them both.

Let your Scholar be never afraid to ask you any Doubt, but uſe diſcreetly the beſt Allurements you can to encourage him to the ſame; leaſt his overmuch fearing of you, drive him to ſeek ſome miſorderly Shift; as to ſeek to be helped by ſome other book, or to be prompted by ſome other Scholar; and ſo go about to beguile you much, and himſelf more.

With this way of good Underſtanding the matter, plain conſtruing, diligent parſing, daily tranſlating, chearful admoniſhing, and heedful amending of Faults, never leaving behind juſt praiſe for well doing, I would have the Scholar brought up withall, till he had read and tranſlated over the firſt book of Epiſtles choſen out by *Sturmius*, with a good piece of a Comedy of *Terence* alſo.

All this while, by mine Advice, the child ſhall uſe to ſpeak no Latin: For, as *Cicero* ſaith in like matter, with like words, *Latin ſpeaking.*

*Loquendo, male loqui discunt*: and that excellent learned Man G. *Budæus*, in his Greek Commentaries, sore complaineth, that when he began to learn the Latin Tongue, use of speaking Latin at the Table and elsewhere unadvisedly, did bring him to such an evil choice of Words, to such a crooked framing of Sentences, that no one thing did hurt, or hinder him more all the days of his life afterward, both for readiness in speaking, and also good Judgement in writing.

G. Budæus.

In very deed, (*) if Children were brought up in such an House, or such a School, where the Latin Tongue were properly and perfectly spoken, as *Tib.* and *Caj. Gracchi* were brought up in their Mother *Cornelia*'s house; surely then the daily Use of speaking were the best and readiest way to learn the Latin Tongue. But now, commonly in the best Schools in *England*, for words, right choice is smally regarded, true property wholly neglected, Confusion is brought in, Barbarousness is bred up so in young Wits, as afterward they be not only marr'd for speaking, but also corrupted in judgement, as with much ado, or never at all, they be brought to the right Frame again.

Yet all men covet to have their Children speak Latin, and so do I very earnestly too. We both have one Purpose, we agree

(*) Magni interest, quos quisq; audiat quotidie domi, quibuscum loquatur à puero; quemadmodum patres, pædagogi, matres etiam loquantur. Legimus epistolas Corneliæ, matris Gracchorum: Apparet filios non tam in gremio educatos, quam in sermone matris. *Cic. de claris Orat. Pag.* 181. *So Pag.* 154 *of the same Book*: Fuit Gracchus diligentia Corneliæ matris à puero doctus, & Græcis literis eruditus.

in

in deſire, we wiſh one End; but we differ ſomewhat in order, and way, that leadeth rightly to that End. Other would have them ſpeak (*) at all Adventures: and ſo they be ſpeaking, to ſpeak, the Maſter careth not, the Scholar knoweth not, what. This is to ſeem, and not to be; except it be, to be bold without Shame, raſh without Skill, full of words without Wit. I wiſh to have them ſpeak ſo, as it may well appear, that the Brain doth govern the Tongue, and that Reaſon leadeth forth the Talk. (†) *Socrates*'s Doctrine is true in *Plato*, and well marked, and truly uttered by *Horace* in *Arte Poetica*, „ That, where- „ ſoever Knowledge doth accompany the „ Wit, there beſt utterance doth always a- „ wait upon the Tongue. For good Underſtanding muſt firſt be bred in the child, Plato. Horat.

(*) *Here 'tis plain, Mr.* Aſcham *had* Tully *in his View.* Plerique in hoc vocem modò, neq; eam ſcienter, & vires exercent ſuas, & linguæ celeritatem incitant, verborumq; frequentia delectantur. In quo fallit eos, quod audierunt, Dicendo homines, ut dicant, efficere ſolere. Verè enim etiam illud dicitur, *Perverſe dicere, homines perverſe dicendo, facillime conſequi.* Quamobrem in iſtis ipſis exercitationibus, etſi utile eſt, etiam ſubitò ſæpe dicere, tamen illud utilius ſumpto ſpatio ad cogitandum, paratius atq; accuratius dicere. Caput autem eſt, quod (ut verè dicam) minimè facimus (eſt enim magni laboris, quem pleriq; fugimus) quam plurimùm ſcribere. *Cicero de Orat. lib. 1. p. 92.*

(†) *This Doctrine of* Socrates *here mention'd,* Craſſus *ſeems modeſtly to contradict, in* Tully's *firſt Book* de Orat. *calling it rather probable, than true.* Atq; illud eſt probabilius, neq; tamen verum, quod Socrates dicere ſolebat, *Omnes in eo quod ſcirent, ſatis eſſe eloquentes. The Verſes in* Horace, *which he commends, are well known:*

Scribendi rectè, ſapere eſt & principium, & fons.
Rem tibi Socraticæ poterunt oſtendere chartæ:
Verbaq; proviſam rem non invita ſequentur.

*Much writing breedeth ready speaking.*

which being nourished with skill, and use of writing (as I will teach more largely hereafter) is the only way to bring him to Judgement and readiness in speaking: and that in far shorter time (if he follow constantly the trade of this little Lesson) than he shall do, by common teaching of the common Schools in *England*.

But to go forward; as you perceive your Scholar to go better and better on away, first, with understanding his Lesson more quickly, with parsing more readily, with translating more speedily and perfectly than he was wont; after, give him longer Lessons to translate; and withal, begin to teach him, both in Nouns and Verbs, what is *Proprium*, and what is *Translatum*, what *Synonymum*, what *Diversum*, which be *Contraria*, and which be most notable *Phrases*, in all his Lecture: As,

*The second degree and order in teaching.*

*Proprium.* { *Rex sepultus est magnifice.*

*Translatum.* { *Cum illo principe, sepulta est & gloria, & salus Reipublicæ.*

*Synonyma.* { *Ensis, Gladius,* / *Laudare, Prædicare.*

*Diversa.* { *Diligere, Amare,* / *Calere, Exardescere,* / *Inimicus, Hostis.*

*Contraria.* { *Acerbum & luctuosum bellum.* / *Dulcis & læta Pax.*

*Phrases.*

*Phraſes.* { *Dare verba,*
(*) *Abjicere obedientiam.*

Your Scholar then muſt have the third paper Book; in the which, after he hath done his double Tranſlation, let him write, after this ſort, four of theſe forenamed ſix, diligently marked out of every Leſſon.

*Quatuor.* { *Propria.*
*Tranſlata.*
*Synonyma.*
*Diverſa.*
*Contraria.*
*Phraſes.*

Or elſe three, or two, if there be no more; and if there be none of theſe at all in ſome Lecture, yet not omit the Order, but write theſe;

{ *Diverſa nulla,*
{ *Contraria nulla, &c.*

This diligent tranſlating, joined with this heedful marking in the foreſaid Epiſtles, and afterward in ſome plain Oration of *Tully*, as *pro Lege Manilia*, *pro Archia Poeta*, or in (†) thoſe three *ad C. Cæſarem*, ſhall work ſuch a right Choice of words, ſo

(*) *This is* Tully's *Expreſſion; which I therefore mention, becauſe I have known ſome queſtion the Authority of it.* Cic. lib. 1. Offic. Relinquunt enim, & abjiciunt obedientiam, nec rationi parent. *And near the End of the ſame Book;* Non illa omnia relinquat, atque abjiciat? *The Alluſion ſeems to be,* A Soldier quitting his Poſt, and caſting away his Arms.

(†) *There are but two Orations properly* ad C. Cæſarem, viz. pro Q. Ligario, & rege Dejotaro: *The third is eaſily underſtood to be that* pro M. Marcello.

straight a framing of Sentences, such a true judgement, both to write skilfully, and speak wittily, as wise men shall both praise, and marvel at.

*Gentleness in teaching.*

If your Scholar do miss sometimes, in marking rightly these foresaid six things, chide not hastily; for that shall both dull his Wit, and discourage his Diligence: But monish him gently; which shall make him both willing to amend, and glad to go forward in love and hope of Learning.

I have now wished twice, or thrice, this gentle nature to be in a Schoolmaster. And that I have done so, neither by chance, nor without some Reason, I will now declare at large, why in mine opinion, Love is fitter than Fear, Gentleness better than Beating, to bring up a Child rightly in Learning.

*Love.*

*Fear.*

*Common Schools.*

With the common use of teaching and beating in common Schools of *England*, I will not greatly contend: Which if I did, it were but a small Grammatical Controversy, neither belonging to Heresy, nor Treason, nor greatly touching God, nor the Prince; although in very deed, in the End, the good or ill bringing up of Children, doth as much serve to the good or ill service of God, our Prince, and our whole Country, as any one thing doth beside.

I do gladly agree with all good Schoolmasters in these Points; to have children brought to good perfectness in Learning, to all Honesty in manners; to have all faults rightly amended; to have every Vice severely corrected: But for the order and

way

way, that leadeth rightly to theſe points, we ſomewhat differ. For commonly many Schoolmaſters, ſome as I have ſeen, more as I have heard tell, be of ſo crooked a nature, as when they meet with a hard witted Scholar, they rather break him than bow him, rather marr him than mend him. For when the Schoolmaſter is angry with ſome other matter, then will he ſooneſt fall to beat his Scholar; and though he himſelf ſhould be puniſhed for his Folly, yet muſt he beat ſome Scholar for his pleaſure, though there be no cauſe for him to do ſo, nor yet Fault in the Scholar to deſerve ſo. Theſe, ye will ſay, be fond Schoolmaſters, and few they be that be found to be ſuch. They be fond in deed, but ſurely over many ſuch be found every where. But this will I ſay, that even the wiſeſt of your great Beaters, do as oft puniſh Nature, as they do correct Faults. Yea, many times the better nature is ſorer puniſhed. For, if one by quickneſs of Wit take his Leſſon readily, another by hardneſs of Wit taketh it not ſo ſpeedily; the firſt is always commended, the other is commonly puniſhed: When a wiſe Schoolmaſter ſhould rather diſcreetly conſider the right Diſpoſition of both their Natures, and not ſo much weigh what either of them is able to do now, as what either of them is likely to do hereafter. For this I know, not only by reading of books in my ſtudy, but alſo by Experience of life abroad in the world, that thoſe which be commonly the wiſeſt, the beſt learned, and beſt men alſo, when they be

*Sharp Schoolmaſters.*

*Nature puniſhed.*

*Quick wits for Learning.*

be old, were never commonly the quickeſt of Wit when they were young. The cauſes why, amongſt other, which be many, that move me thus to think, be theſe few, which I will reckon.

Quick wits commonly be apt to take, unapt to keep; (*) ſoon hot, and deſirous of this, and that; as cold, and ſoon weary of the ſame again; more quick to enter ſpeedily, than able to pierce far; even like our ſharp Tools, whoſe edges be very ſoon turned. Such wits delight themſelves in eaſy and pleaſant Studies, and never paſs far forward in high and hard Sciences. And therefore the quickeſt wits commonly may prove the beſt Poets, but not the wiſeſt Orators; ready of Tongue to ſpeak boldly, not deep of Judgement, either for good counſel, or wiſe writing. Alſo for manners and life, quick Wits commonly be, in deſire, newfangled; in purpoſe, unconſtant, light to promiſe any thing, ready to forget every thing, both Benefit and Injury; and thereby neither faſt to Friend, nor fearful to Foe: Inquiſitive of every Triſle, not ſecret in the greateſt Affairs; bold with any perſon; buſy in every matter; ſoothing ſuch as be preſent, nipping any that is abſent: of Nature alſo, always flattering their betters, envying their equals, deſpiſing their inferiours; and by

*Quick wits for manners and life.*

(*) *Thus* Ariſtotle, *moſt admirably deſcribing the Nature of Youth:* Ἐυμετάβολοι δὲ, καὶ ἀφυεῖς πρὸς τὰς ἐπιθυμίας καὶ σφόδρα μὲν ἐπιθυμοῦσι, ταχὺ δὲ παύονται. ἐξεῖαι γὰρ αἱ βουλήσεις, καὶ οὐ μεγάλαι, ὥσπερ αἱ τῶν πεινώντων καὶ διψώντων καὶ πόναι. *Rhet.* 2. *cap.* 12.

quickneſs

quickneſs of wit, very quick and ready to like none ſo well as themſelves.

Moreover commonly, men very quick of Wit, be alſo very light of Conditions; and thereby very ready of diſpoſition, to be carried over quickly by any light Company, to any Riot and unthriftineſs when they be young; and therefore ſeldom either honeſt of Life, or rich in living, when they be old. For quick in wit, and light in manners, be either ſeldom troubled, or very ſoon weary in carrying a very heavy Purſe. Quick wits alſo be in moſt part of all their doings, over quick, haſty, raſh, heady, and brainſick. Theſe two laſt words, *Heady*, and *Brainſick*, be fit and proper words, riſing naturally of the matter, and termed aptly by the condition of overmuch quickneſs of Wit. In youth alſo they be ready Scoffers, privy Mockers, and ever over light and merry: In age, ſoon teſty, very waſpiſh, and always over miſerable. And yet few of them come to any great age, by reaſon of their miſordered Life when they were young; but a great deal fewer of them come to ſhew any great Countenance, or bear any great Authority abroad in the World, but either live obſcurely, men know not how, or die obſcurely, men mark not when. They be like Trees, that ſhew forth fair Bloſſom and broad leaves in ſpring time, but bring out ſmall and not long laſting Fruit in harveſt time; and that only ſuch as fall, and rot, before they be ripe, and ſo never, or ſeldom, come to any good at all. For this you ſhall find moſt true by Experience, that

that amongst a number of quick wits in youth, few be found in the end either very fortunate for themselves, or very profitable to serve the Commonwealth, but decay and vanish, men know not which way; except a very few, to whom peradventure Blood and happy Parentage may perchance purchase a long standing upon the Stage. The which Felicity, because it cometh by others procuring, not by their own deserving, and stand by other mens Feet, and not by their own, what outward Brag soever is born by them, is indeed of it self, and in wise mens Eyes, of no great Estimation.

*Some Sciences hurt mens wits, and marr mens manners.*

Some Wits, moderate enough by nature, be many times marred by overmuch study and use of some Sciences, namely, Musick, Arithmetick, and Geometry. These Sciences, as they sharpen mens Wits overmuch, so they change mens Manners over sore, if they be not moderately mingled, and wisely applied to some good use of life. Mark all mathematical Heads, which be only and wholly bent to those Sciences, how solitary they be themselves, how unfit to live with others, and how unapt to serve in the world. This is not only known by common Experience, but uttered long before by wise mens Judgement, and Sentence: *Galen* saith, *Much Musick marreth mens Manners*; and *Plato* hath a notable place of the same thing in his Books *de Repub.* well marked also, and excellently translated by *Tully* himself. Of this matter I wrote once more at large, twenty years ago,

*Mathematical heads.*

*Galen. Plato.*

go, in (*) my *Book of Shooting*: Now I thought but to touch it, to prove that overmuch quickneſs of Wit, either given by Nature, or ſharpen'd by Study, doth not commonly bring forth, either greateſt Learning, beſt Manners, or happieſt Life in the end.

*Hard wits in learning.*

Contrariwiſe, a Wit in youth that is not over dull, heavy, knotty, and lumpiſh; but hard, tough, and though ſomewhat ſtaffiſh, (as *Tully* wiſheth, *otium quietum non languidum*, and *negotium cum labore, non cum periculo*) ſuch a Wit (I ſay) if it be at the firſt well handled by the Mother, and rightly ſmoothed and wrought as it ſhould, not overthwartly, and againſt the wood, by the Schoolmaſter, both for Learning, and whole Courſe of living, proveth always the beſt. In Wood and Stone, not the ſofteſt, but hardeſt, be always apteſt

(*) *I will tranſcribe for the Reader, a Paſſage or two out of his* Toxophilus, *here mention'd, becauſe the Book is now very ſcarce; tho' perhaps a more ingenious was never writ in our Language.*

„ Whatſoever ye judge, this I am ſure, that Lutes, Harps, „ Barbitons, Sambukes, with other Inſtruments, every one, „ which ſtandeth by fine and quick fingering, be condemned „ of *Ariſtotle*, as not to be brought in, and uſed among them, „ which ſtudy for Learning and Virtue. —— —— *Much* „ *Muſick marreth Mens Manners*, ſaith *Galen*: Although ſome „ Men will ſay that it doth not ſo, but rather recreateth, and „ maketh quick a Man's Mind; yet methink, by reaſon it „ doth, as Honey doth to a Man's Stomach, which at the firſt „ receiveth it well, but afterward it maketh it unfit to abide „ any ſtrong nouriſhing Meat or elſe any wholſome ſharp „ and quick Drink. And even ſo in a manner theſe Inſtruments make a Man's Wit ſo ſoft and ſmooth, ſo tender and „ quaiſy, that they be leſs able to brook ſtrong and tough Study. Wits be not ſharpen'd, but rather dulled and made „ blunt with ſuch ſweet Softneſs, even as good Edges be „ blunted, which Men whet upon ſoft Chalk Stones.

for

for Portraiture, both faireſt for pleaſure, and moſt durable for profit. Hard Wits be hard to receive, but ſure to keep; painful without wearineſs, heedful without wavering, conſtant without newfangleneſs; bearing heavy things, though not lightly, yet willingly; entring hard things, though not eaſily, yet deeply; and ſo come to that Perfectneſs of Learning in the end, that quick Wits ſeem in hope, but do not in deed, or elſe very ſeldom, ever attain unto. Alſo for manners and Life, hard wits commonly are hardly carried, either to deſire every new thing, or elſe to marvel at every ſtrange thing: And therefore they be careful and diligent in their own matters, not curious and buſy in other mens Affairs; and ſo they become wiſe themſelves, and alſo are counted honeſt by others. They be grave, ſtedfaſt, ſilent of Tongue, ſecret of Heart; not haſty in making, but conſtant in keeping any Promiſe; not raſh in uttering, but wary in conſidering every matter; and thereby not quick in ſpeaking, but deep of Judgement, whether they write, or give Counſel in all weighty Affairs. And theſe be the men that become in the end, both moſt happy for themſelves, and alſo always beſt eſteemed abroad in the World.

*Hard wits in manners and life.*

I have been longer in deſcribing the nature, the good or ill ſucceſs of the quick and hard Wits, than perchance ſome will think this place and matter doth require. But my purpoſe was hereby, plainly to utter, what Injury is offered to all Learning, and to the Commonwealth alſo, firſt by

*The beſt wits driven from Learning, to other living.*

the

the fond Father in chuſing, but chiefly by the lewd Schoolmaſter in beating, and driving away the beſt natures from Learning. A Child that is ſtill, ſilent, conſtant, and ſomewhat hard of wit, is either never choſen by the Father to be made a Scholar, or elſe, when he cometh to the School, he is ſmally regarded, little looked unto; he lacketh teaching, he lacketh encouraging, he lacketh all things, only he never lacketh beating, nor any word that may move him to hate Learning, nor any deed that may drive him from Learning, to any other kind of living.

*Hard wits prove beſt in every kind of life.*

And when this ſad natured, and hard witted Child is beat from his Book, and becometh after either Student of the common Law, or Page in the Court, or Servingman, or bound Prentice to a Merchant, or to ſome Handicraft, he proveth in the end wiſer, happier, and many times honeſter too, than many of theſe quick Wits do by their Learning.

*The ill choice of wits for learning.*

Learning is both hindered, and injured too, by the ill choice of them that ſend young Scholars to the Univerſities, of whom muſt needs come all our Divines, Lawyers, and Phyſicians.

Theſe young Scholars be choſen commonly, as young Apples be choſen by children in a fair Garden, about St. *James* tide: A child will chuſe a Sweeting, becauſe it is preſently fair and pleaſant, and refuſe a Runnet, becauſe it is then green, hard, and ſour; when the one, if it be eaten, doth breed both Worms and ill humours; the other, if it ſtand his time, be ordered

ordered and kept as it ſhould, is wholſome of it ſelf, and helpeth to the good Diſgeſtion of other meats. Sweetings will receive Worms, rot, and die on the tree, and never or ſeldom come to the gathering for good and laſting Store.

For very Grief of heart I will not apply the Similitude; but hereby is plain ſeen, how Learning is robbed of the beſt wits, firſt, by the great beating, and after by the ill chuſing of Scholars to go to the Univerſities: Whereof cometh partly that lewd and ſpiteful Proverb, ſounding to the great hurt of Learning, and ſhame of learned men, that *the greateſt Clerks be not the wiſeſt Men.*

And though I, in all this Diſcourſe, ſeem plainly to preſer hard and rough Wits, before quick and light wits, both for Learning and Manners; yet I am not ignorant that ſome quickneſs of wit is a ſingular gift of God, and ſo moſt rare among Men; and namely, ſuch a wit as is quick without Lightneſs, ſharp without Brittleneſs, deſirous of good things without Newfangleneſs, diligent in painful things without Wearieſomneſs, and conſtant in good Will to do all things well, as I know was in Sir *John Cheke*, and is in ſome that yet live, in whom all theſe fair Qualities of Wit are fully met together.

Plato, in Critone.

*Very good or very ill men, be fewest in number.*

But it is notable and true, that *Socrates* ſaith in *Plato* to his Friend *Crito*; „ *That that* „ *number of men is feweſt, which far exceed,* „ *either in Good or Ill, in Wiſdom or Folly*; „ *but the mean betwixt both be the greateſt* „ *number.* Which he proveth true in di-

vers

vers other things; as in Greyhounds, among which few are found exceeding great or exceeding little, exceeding swift or exceeding slow. And therefore, I speaking of quick and hard wits, I meant the common number of quick and hard Wits; amongst the which, for the most part, the hard wit proveth many times the better learned, wiser, and honester man. And therefore do I the more lament, that such wits commonly be either kept from Learning by fond Fathers, or beat from Learning by lewd Schoolmasters.

*Horsemen be wiser in knowledge of a good Colt, than Schoolmasters be in knowledge of a good Wit.*

And speaking thus much of the wits of Children for learning, the Opportunity of the place, and Goodness of the matter, might require to have here declared the most special Notes of a good wit for learning in a Child; after the manner and custom of a good Horseman, who is skilful to know, and able to tell others, how by certain sure signs a man may chuse a Colt, that is like to prove another day excellent for the Saddle. And it is pity, that commonly more care is had, yea and that among very wise men, to find out rather a cunning man for their Horse, than a cunning man for their Children. They say nay in word, but they do so in deed: For to the one they will gladly give a Stipend of two hundred Crowns by the year, and loth to offer to the other two hundred Shillings. God that sitteth in Heaven laugheth their Choice to scorn, and rewardeth their Liberality as it should: For he suffereth them to have tame and well ordered Horse, but wild and unfortunate

*A good Rider better rewarded than a good Schoolmaster.*

*Horse well broken, Children ill taught.*

Children; and therefore in the end they find more Pleasure in their horse, than Comfort in their children.

But concerning the true Notes of the best wits for Learning in a child, I will report not mine own Opinion, but the very Judgement of him that was counted the best Teacher, and wisest man that Learning maketh mention of; and that is *Socrates* in *Plato*, (*) who expresseth orderly these seven plain Notes, to chuse a good Wit in a child for Learning.

Plato in 7. de Rep.

(*) *It may not be amiss, to present the Reader with the whole Passage out of Plato, tho somewhat long; since not only the Notes, and Characters themselves, but the Explanation of 'em, are in some measure thence taken by our Author.*

Δεῖ μήν, ἦν δ' ἐγώ, ὦ μακάριε, ἔφην, δεῖ αὐτοῖς τοῖς τὰ μαθήματα ἰοῦσιν, καὶ μὴ χαλεπῶς μανθάνειν. πολὺ γάρ τι μᾶλλον ἀποδειλιοῖ ἀνὴρ ἐν ἰσχυροῖς μαθήμασιν, ἢ ἐν γυμνασίοις. οἰκειότερος γὰρ αὐτοῖς ὁ πόνος, ἰδίος, ἀλλ' οὐ κοινὸς ὢν μετὰ τοῦ σώματος. Ἀληθῆ, ἔφη. Καὶ μνήμονα δή, καὶ ἀκριβῆ, καὶ πάλα φιλόπονον ζητητέον. ἢ τίνι τρόπῳ ἄνδρα τὸν τῆς σωφροσύνης ἕνεκα ἄλλους τινὰς δεήσομεν, καὶ τοσαῦτα μάθησίν τε καὶ μελέτην ἐπιτελεῖν; Οὐδένα, ἦ δ' ὅς, ἂν μὴ παντελῶς ἤσσον ἢ εὔφυῆ.

Τὸ γοῦν τῶν ἀριθμῶν μάθημα (ἦν δ' ἐγὼ) καὶ ἡ ἀπτικὴ φιλοσοφία διὰ ταῦτα προσανέπλωσεν (ὃ καὶ πρότερον εἴπομεν) ὅτι ἀναγκαῖον ἀναγκαίως ἅπασιν. Πῶς; ἔφη. Πρῶτον μέν, ἔφην, φιλοτιμίᾳ καὶ χαλεπὸν δὴ ὄντα τὸν ἀνθρώπινον. τὰ μὲν ἡμίσεα φιλότιμον ὄντα, τὰ δὲ ἥμισεα ἄτονον. Ἔστι δὲ ταῦτα, ἔφην τις φιλογυμναστὸς μέν, καὶ φιλόθηρος ἦ, καὶ πάλα τὰ διὰ τοῦ σώματος φιλότιμα. φιλομαθὴς δὲ μὴ, μηδὲ φιλήκοος, μηδὲ ζητητικός. ἀλλ' ἐν πᾶσι τούτοις μισοπονηρ. χαλεπὸς δὲ, καὶ ἀ τοιαῦτα τούτου μεταβεβληκὼς τὴν φιλοτιμίαν.

*The Reader will observe, the last Note* φιλόπονον *is not here expressi'd; and I question very much, whether there be any such Word in the Greek Language. In this Sense* φιλόπονος *is generally used; as in* Xenoph. *speaking of* Cyrus, φιλομαθὴς καὶ φιλόπονος; *and in another Place,* ὁρᾷς ὡς φιλόπονός ἐστι, καὶ ἐπιμελὴς; *Or else a Periphrasis, as* ἐπαίνου ἔργου, ὀργάνου, ἐπιμέλειας, *or some such like.*

I.

1. ΕΥ̓ΦΥΗΣ.
2. ΜΝΗΜΩΝ.
3. ΦΙΛΟΜΑΘΗΣ.
4. ΦΙΛΟΠΟΝΟΣ.
5. ΦΙΛΗΚΟΟΣ.
6. ΖΗΤΗΤΙΚΟΣ.
7. ΦΙΛΕΠΑΙΝΟΣ.

*True Notes of a good Wit.*

And because I write English, and to Englishmen, I will plainly declare in English both what these words of *Plato* mean, and how aptly they be linked, and how orderly they follow one another.

1. ΕΥ̓ΦΥΗΣ,

Is he, that is apt by Goodness of wit, and appliable by Readiness of will to Learning, having all other Qualities of the mind and Parts of the body, that must another day serve Learning; not troubled, mangled and halfed, but sound, whole, full, and able to do their Office; as a Tongue not stammering, or over hardly drawing forth words, but plain, and ready to deliver the meaning of the mind; a Voice not soft, weak, piping, womanish, but audible, strong, and manlike; a Countenance not weerish and crabbed, but fair and comely; a Personage not wretched and deformed, but tall and goodly; for surely (*) a comely Countenance

*Wit.* *Will.* *The Tongue.* *The Voice.* *Face.* *Stature.*

with

(*) *Thus* Xenophon *in his* Institution of *Cyrus, designing rather, as* Tully *supposes, a Model of a just and compleat Government; than a true Relation of things perform'd, has describ'd his Prince with all these happy Endowments both of Mind and Body.*

Φῦναι δὲ ὁ Κῦρος λέγεται καὶ ἀδρεπῆ ἔτι καὶ νῦν ὑπὸ τῶν βαρβάρων, εἶδος μὲν καλλίστου, ψυχὴν δὲ φιλανθρωπότατον· καὶ φιλομαθέστατος καὶ φιλοτιμότατος, ὥστε πάντα μὲν πόνον ἀπατλῆναι, πάντα

*Learning joined with a comely Personage.*

with a goodly Stature, giveth Credit to Learning, and Authority to the Person; otherwise, commonly, either open Contempt, or privy Disfavour, doth hurt, or hinder, both Person and Learning: And even as (†) a fair Stone requireth to be set in the finest Gold, with the best workmanship, or else it loseth much of the Grace and Price; even so Excellency in Learning, and namely Divinity, joined with a comely Personage, is a marvellous Jewel in the world. And how can a comely Body be better employed, than to serve the fairest Exercise of God's greatest gift? and that is Learning. But commonly, the fairest Bodies are bestowed on the fouleſt Purposes. I would it were not so; and with Examples herein I will not meddle; yet I wish, that those should both mind it and meddle with it, which have most Occasion to look to it, as good and wise Fathers should do, and greatest Authority to amend it, as good and wise Magistrates ought to do. And yet I will not let openly to lament the unfortunate Case of Learning herein.

*Deformed Creatures commonly sent to Learning.*

For if a Father have four Sons, three fair and well formed both mind and body, the fourth wretched, lame, and deformed; his Choice shall be to put the worst

δὲ κίνδυνον ὑπομένειν τῷ ἐπαινεῖσθαι ἕνεκα. And again in the same Book: ἔτι δὲ καὶ διὰ τὸ σιλφιεῖς εἶναι, πολλὰ μὲν αὐτὸς αἰεὶ τοὺς παρόντας ἀνηρώτα, πῶς ἔχοντα τυγχάνοι, καὶ ὅσα αὐτὸς ὑπ' ἄλλων ἐρωτῷτο, διὰ τὸ αἰσχύνης εἶναι, πάνυ ἀπτικείνετο.

(†) Virgil. lib. 1. v. 596.

*Quale manus addunt eburi decus, aut ubi flavo*
*Argentum, Pariusve lapis circumdatur auro.*

to

to Learning, as one good enough to become a Scholar. I have ſpent the moſt part of my Life in the Univerſity, and therefore I can bear good witneſs, that many Fathers commonly do thus: Whereof I have heard many wiſe, learned, and as good men as ever I knew, make great and oft Complaint. A good Horſeman will chuſe no ſuch Colt, neither for his own, nor yet for his Maſter's Saddle. And thus much of the firſt Note.

2. MNHMΩN,

Good of Memory: A ſpecial part of the firſt Note *Εὐφυΐα*, and a meer Benefit of Nature; yet it is ſo neceſſary for Learning, as *Plato* maketh it a ſeparate and perfect Note of it ſelf, and that ſo principal a Note, as without it all other Gifts of nature do ſmall Service to Learning. *Afranius*, (*) that old Latin Poet, maketh Memory the Mother of Learning, and Wiſdom, ſaying thus: *Memory.* Aul. Gel.

*Uſus me genuit, mater peperit Memoria.*

And though it be the meer Gift of Nature, yet is Memory well preſerved by Uſe, and much increaſed by Order, as our Scholar muſt learn another day in the Univerſity. But in a Child a good Memory is well known by three Properties; *Three ſure Signs of a good Memory.*

(*) Aul. Gell. lib. 13. cap. 8. Verſus Afranij ſunt in rogata, cui Sellæ nomen eſt:

*Uſus me genuit, mater peperit Memoria:*
*Sophiam vocant me Graji, vos Sapientiam.*

that is, if it be quick in receiving, ſure in keeping, and ready in delivering forth again.

3. ΦΙΛΟΜΑΘΕΣ.

Given to love Learning: For though a Child have all the Gifts of nature at wiſh, and Perfection of Memory at will, yet if he have not a ſpecial Love to Learning, he ſhall never attain to much Learning. And therefore *Iſocrates*, (*) one of the nobleſt Schoolmaſters that is in memory of Learning, who taught Kings and Princes, as *Halicarnaſſæus* writeth; and out of whoſe School, as *Tully* ſaith, came forth (†) more noble Captains, more wiſe Counſellors, than did out of *Epeus* Horſe at *Troy*: This *Iſocrates*, I ſay, did cauſe to be written at the Entry of his School in golden Letters this golden Sentence, (‖) Ἐὰν ᾖς φιλομαθὴς ἔσῃ πολυμαθής: which excellently ſaid in Greek, is thus rudely in Engliſh, „ *If thou love* „ *Learning, thou ſhalt attain to much Learning.*

(*) Dionyſius *in his Treatiſe of the antient Greek Orators, gives us this great Character of* Iſocrates. Ἐπιφανέστατος δὲ γενόμενος τῶν κατὰ τὸν αὐτὸν ἀκμασάντων χρόνον, καὶ τὰς κεφαλὰς τῶν Ἀθηναίων τε καὶ ἐν τῇ ἄλλῃ Ἑλλάδι νέων παιδεύσας ——. Καὶ τῆς Ἀθηναίων πόλεως εἰκόνα ποιήσας τὴν ἑαυτοῦ Σχολὴν, κατὰ τὰς ἀποχρίσεις τῶν λόγων.

*And ſo eminent for Learning and Wiſdom were his Scholars, that,* as Dionyſius *informs us,* Hermippus *thought fit to write their Hiſtory:* ὁ τὰς Ἰσοκράτους μαθητὰς ἀναγράψαι Ἕρμιππος.

(†) Ecce tibi exortus eſt *Iſocrates*, magiſter iſtorum omnium, cujus è ludo, tanquam ex equo Trojano, innumeri principes exierunt: ſed eorum partim in pompa, partim in acie illuſtres eſſe voluerunt. *Cic. de Orat. lib.* 2.

(‖) *This Sentence is likewiſe in his* Parænesis *to* Demonicus.

4. ΦΙΛΟΠΟΝΟΣ.

Is he, that hath a luſt to Labour, and a will to take Pains: For if a child have all the Benefits of nature, with Perfection of Memory, love, like, and praiſe Learning never ſo much, yet if he be not of himſelf painful, he ſhall never attain unto it. And yet where Love is preſent, Labour is ſeldom abſent, and namely in ſtudy of Learning, and matters of the Mind; and therefore did *Iſocrates* rightly judge, that if his Scholar were φιλοπονος, he cared for no more. *Ariſtotle* (*) varying from *Iſocrates* in private Affairs of Life, but agreeing with *Iſocrates* in common Judgement of Learning, for Love and Labour in Learning, is of the ſame Opinion, uttered in theſe Words, in his Rhetorick *ad Theodectem*; 2 Rhet. ad Theod.

» (†) *Liberty kindleth Love: Love refuſeth no* » *Labour; and Labour obtaineth whatſoever* » *it ſeeketh.* And yet nevertheleſs, Goodneſs of Nature may do little good, Perfection of Memory may ſerve to ſmall

(*) *This Emulation between* Iſocrates *and* Ariſtotle, *is mentioned by* Tully *more than once.* Ipſe Ariſtoteles cum florere Iſocratem nobilitate diſcipulorum videret, quod ipſe ſuas diſputationes à cauſis forenſibus & civilibus ad inanem ſermonis elegantiam tranſtuliſſet, mutavit repentè totam formam propè diſciplinæ ſuæ, verſumq; quendam de Iſocrate paulo ſecus dixit. Ille enim turpe ſibi ait eſſe tacere, cùm barbaros; hic autem, cùm Iſocratem pateretur dicere. *De Orat. lib.* 3.

*The Parody he uſed, tho' ingenious, was too ſevere on ſo great a Man:*

Αἰχρὸν σιωπᾶν, βαρβάρους τ' ἐᾶν λέγειν:

*Inverting this Verſe of* Euripides,

Αἰσχρὸν σιωπᾶν, βαρβάρους τ' ἐᾶν λέγειν.

(†) *See the Beginning of the ſecond Book.*

use, all Love may be employed in vain, and Labour may be soon gravelled, if a Man trust always to his own singular Wit, and will not be glad sometime to hear, take Advice, and learn of another: And therefore doth *Socrates* very notably add the fifth Note:

5. ΦΙΛΗΚΟΟΣ,

He, that is glad to hear and learn of another: For otherwise he shall stick with great Trouble, where he might go easily forward; and also catch hardly a very little by his own Toil, when he might gather quickly a good deal by another man's Teaching. But now there be some that have great love to Learning, good lust to Labour, be willing to learn of others; yet, either of a fond Shamefac'dness, or else of a proud Folly, they dare not, or will not, go to learn of another: And therefore doth *Socrates* wisely add the sixth Note of a good Wit in a Child for Learning, and that is

6. ΖΗΤΗΤΙΚΟΣ,

He that is naturally bold to ask any Question, desirous to search out any Doubt; not ashamed to learn of the Meanest, nor afraid to go to the Greatest, until he be perfectly taught, and fully satisfied. The seventh and last Point is,

7. ΦΙΛΕΠΑΙΝΟΣ,

He that loveth to be praiſed for well doing, at his Father or Maſter's hand. A Child of this Nature will earneſtly love Learning, gladly labour for Learning, willingly learn of other, boldly ask any Doubt.

And thus, by *Socrates* Judgement, a good Father, and a wiſe Schoolmaſter, ſhould chuſe a Child to make a Scholar of, that hath by Nature the foreſaid perfect Qualities, and comely Furniture both of Mind and Body; hath Memory quick to receive, ſure to keep, and ready to deliver; hath Love to learning; hath Luſt to labour; hath Deſire to learn of others; hath Boldneſs to ask any Queſtion; hath Mind wholly bent to win Praiſe by well doing.

The two firſt Points be ſpecial Benefits of Nature; which nevertheleſs be well preſerved, and much increaſed by good Order. But as for the five laſt, Love, Labour, Gladneſs to learn of others, Boldneſs to ask Doubts, and Will to win Praiſe, be won and maintained by the only Wiſdom and Diſcretion of the Schoolmaſter. Which five Points, whether a Schoolmaſter ſhall work ſooner in a Child by fearful beating, or courteous handling, you that be wiſe judge.

Yet ſome Men wiſe indeed, but in this Matter, more by Severity of Nature, than any Wiſdom at all, do laugh at us when we thus wiſh and reaſon, that young Children ſhould rather be allured to Learning

ing by Gentleneſs and Love, than compelled to Learning by Beating and Fear: They ſay, „ *Our Reaſons ſerve only to breed* „ *forth Talk, and paſs away the time; but* „ *we never ſaw good Schoolmaſters do ſo, nor* „ *never read of wiſe Men that thought ſo.*

Yes forſooth, as wiſe as they be, either in other mens Opinion, or in their own Conceit, I will bring the contrary Judgement of him, who, they themſelves ſhall confeſs, was as wiſe as they are, or elſe they may be juſtly thought to have ſmall Wit at all; and that is *Socrates*, whoſe Judgment in *Plato* is plainly this, in theſe words; which, becauſe they be very notable, (*) I will recite them in his own Tongue:

Plat. in 7. de Rep.

Οὐδὲν μάθημα μετὰ δουλείας τὸν ἐλευθέρον χρὴ μανθάνειν. οἱ μὲν γὰρ τῷ σώματι πόνοι βίᾳ πονούμενοι, χεῖρον ἕξιν τὸ σῶμα ἀπεργάζονται. ψυχὴ δὲ βίαιον ἕξιν οὐδὲν μόνιμον μάθημα. In Engliſh thus: „ *No Learn-* „ *ing ought to be learned with Bondage: For* „ *bodily Labours wrought by Compulſion, hurt* „ *not the Body; but any Learning learned by* „ *Compulſion, tarrieth not long in the Mind.* And why? For whatſoever the Mind doth learn unwillingly with Fear, the ſame it doth quickly forget without Care. And leaſt proud Wits, that love not to be contraried, but have luſt to wrangle or trifle away Truth, will ſay, that *Socrates* meaneth not this of Childrens Teaching, but of ſome other higher Learning; hear what *Socrates* in the ſame place doth more plainly ſay. Μὴ τοίνυν βίᾳ, ὦ ἄριστε, τοὺς παῖδας ἐν τοῖς μαθήμασιν, ἀλλὰ παίζοντας τρέφε: That is to

(*) *This Paſſage is cited in the Preface of this Book.*

ſay;

ſay; „ *And therefore, my dear Friend, bring*
„ *not up your Children in learning by Compul-*
„ *ſion and Fear, but by Playing and Pleaſure.*
And you that do read *Plato* as ye ſhould, do well perceive, that theſe be no Queſtions asked by *Socrates* as Doubts, but they be Sentences firſt affirmed by *Socrates* as meer Truths, and after given forth by *Socrates* as right Rules, moſt neceſſary to be marked, and fit to be followed of all them, that would have Children taught as they ſhould. And in this Counſel, Judgment, and Authority of *Socrates* I will repoſe my ſelf, until I meet with a Man of the contrary mind, whom I may juſtly take to be wiſer, than I think *Socrates* was.

*The right reading of* Plato.

Fond Schoolmaſters neither can underſtand, nor will follow this good Counſel of *Socrates*; but wiſe Riders in their Office can, and will do both; which is the only cauſe, that commonly the young Gentlemen of *England* go ſo unwillingly to School, and run ſo faſt to the Stable. For in very deed, fond Schoolmaſters by Fear do beat into them the Hatred for Learning; and wiſe Riders, by gentle Allurements, do breed up in them the Love of Riding. They find Fear and Bondage in Schools, they feel Liberty and Freedom in Stables; which cauſes them utterly to abhor the one, and moſt gladly to haunt the other. And I do not write this, that in exhorting to the one, I would diſſuade young Gentlemen from the other; yea I am ſorry with all my heart, that they be given no more to Riding than they be. For of all outward Qualities, to ride fair is moſt comely

*Young Gentlemen be wiſelier taught to ride by common Riders, than to learn by common Schoolmaſters.*

*Riding.* comely for himself, most necessary for his Country; and the greater he is in Blood, the greater is his Praise, the more he doth exceed all other therein. It was one of the three excellent Praises amongst the noble Gentlemen, the old *Persians*; „ *Always to say truth, to ride fair, and shoot* „ *well*; and so it was engraven (*) upon *Strabo* 15. *Darius*'s Tomb, as *Strabo* witnesseth.

Darius *the King lieth buried here,*
*Who in Riding and Shooting had never peer.*

But to our purpose: Young Men, by any means losing the love of Learning, when by time they come to their own rule, they carry commonly from the School with them a perfect Hatred of their Master, and a continual Contempt of Learning. If ten Gentlemen be asked, why they forgot so soon in Court, that which they were learning so long in School, eight of them, or let me be blamed, will lay the Fault on their ill handling by their Schoolmasters.

*Cuspinian* doth report, that that noble Emperor *Maximilian* would lament very oft (†) his Misfortune herein. Yet

(*) *This Inscription is twice mention'd in his* Toxophilus: *Strabo's Words are these:* Μέμνηται δ' Ὀνησίκριτος καὶ τὸ ἐπὶ τῷ Δαρείου τάφῳ γεγραμμένον τοῦτο.

ΦΙΛΟΣ ἦν τοῖς φίλοις, ἵππευε καὶ τοξοπ ἄριστος ἦν ἰδεῖν, κυνηγῶν ἐμέμνητο, πάντα ποιῶν ἀνυπέρβλητον.

(†) *This is the Passage he alludes to in* Cuspinian. Ubi habilis per ætatem ad Literas addiscendas fuit, magistro *Petro*, qui postea Novæ Civitatis Antistes erat, traditus, aliquot annis cum nobilium quorundam filijs contubernalibus Latinas didicit literas.

Yet ſome will ſay, that Children of nature love Paſtime, and miſlike Learning; becauſe in their kind, the one is eaſy and pleaſant, the other hard and weariſom. Which is an Opinion not ſo true, as ſome Men ween. For the matter lieth not ſo much in the Diſpoſition of them that be young, as in the Order and Manner of bringing up by them that be old; nor yet in the difference of Learning, and Paſtime. For beat a Child if he dance not well, and cheriſh him though he learn not well, ye ſhall have him unwilling to go to dance, and glad to go to his Book; knock him always when he draweth his Shaft ill, and favour him again though he fault at his Book, ye ſhall have him very loth to be in the Field, and very willing to go to School. Yea, I ſay more, and not of my ſelf, but by the Judgement of thoſe from whom few wiſe Men will gladly diſſent, that if ever the Nature of Man be given at any time, more than other,

*Paſtime.*

*Learning.*

ras. Sed cum ejus præceptor ſolis Dialecticis argutijs doctus, Sophiſmata illi inculcare vellet, ad quæ capeſſenda aptus non erat, ſæpius atrociter verberatus ab eo, magis ipſe verberandus, (cùm verbera ſervos deceant, non liberos) tandem effecit, ut literas magis odio haberet, quàm diligeret. Quod tamen præcipuum eſſe debet addiſcenti literas, quemadmodum omnes docent boni præceptores.

Audivi ex ore divi Maximiliani hoc verbum, quod nunquam è memoria mea excidet, quod jam Romanorum rex factus, in menſa, ut ſolebat de varijs loqui, multis adſtantibus, dixerat. *Si*, inquit, *hodie præceptor meus viveret Petrus, quanquam multa præceptoribus debeamus, efficerem, ut ſe inſtituiſſe me pæniteret. Quam multa enim bonis præceptoribus, qui recte inſtituunt, pueros, debemus, tam multis plagis ſunt onerandi indocti pædagogi, qui pretioſiſſimum ætatis tempus perdunt, & ea docent, quæ dediſcere multo labore neceſſe eſt.*

to receive Goodneſs, it is in Innocency of young Years, before that Experience of Evil have taken Root in him: „ *For the pure* „ *clean Wit of a ſweet young Babe, is like the* „ *neweſt Wax, moſt able to receive the beſt* „ *and faireſt Printing; and like a new bright* „ *ſilver Diſh never occupied, to receive, and* „ *keep clean, any good thing that is put into* „ *it.*

*Will and Wit in Children.*

And thus Will in Children, wiſely wrought withal, may eaſily be won to be very well willing to learn: „ *And Wit in* „ *Children by Nature, namely Memory,* (*) „ *the only Key and Keeper of all Learning, is* „ *readieſt to receive, and ſureſt to keep any man-* „ *ner of thing, that is learned in Youth.* This Lewd and Learned, by common Experience know to be moſt true. For we remember nothing ſo well when we be old, as thoſe things which we learned when we were young. And this is not ſtrange, but common in all Nature's Works. „ *E-*

*Young Years apteſt for learning.*

„ *very Man ſeeth* (as I ſaid before) *new* „ *Wax is beſt for printing, new Clay fitteſt for* „ *working, new ſhorn Wool apteſt for ſoon and* „ *ſureſt dying, new freſh Fleſh for good and du-* „ *rable ſalting.* And this Similitude is not rude, nor borrowed of the Larder Houſe, but out of his Schoolhouſe, of whom the wiſeſt of *England* need not be aſhamed to learn. „ *Young Grafts grow not only ſooneſt,* „ *but alſo faireſt, and bring alway forth the* „ *beſt and ſweeteſt Fruit; young Whelps learn*

(*) Quid dicam de theſauro rerum omnium Memoria, quæ niſi cuſtos inventis, cogitatiſq; rebus, & verbis adhibeatur, intelligimus omnia, etiamſi præclariſſima fuerint, in oratore peritura. *Cic. de Orat. lib.* 1.

„ *eaſily*

*easily to carry; young Popinjays learn quickly to speak.* And so, to be short, if in all other things, though they lack Reason, Sense, and Life, the Similitude of Youth is fittest to all Goodness; surely Nature in Mankind, is most beneficial and effectual in this behalf.

Therefore, if to the Goodness of Nature, be joined the Wisdom of the Teacher, in leading young Wits into a right and plain way of Learning; surely Children, kept up in God's Fear, and governed by his Grace, may most easily be brought well to serve God and their Country, both by Virtue and Wisdom.

But if Will and Wit, by farther Age, be once allured from Innocency, delighted in vain Sights, filled with foul Talk, crooked with Wilfulness, hardned with Stubborness, and let loose to Disobedience; surely it is hard with Gentleness, but unpossible with severe Cruelty, to call them back to good Frame again. For where the one perchance may bend it, the other shall surely break it; and so instead of some Hope, leave an assured Desperation, and (*) shameless Contempt of all Goodness; the fartheft Point in all Mischief, as *Xenophon* doth most truly and most wittily mark. Xen. 1. CyriPæd.

Therefore to love or to hate, to like or contemn, to ply this way or that way, to good or to bad, ye shall have as ye use a Child in his Youth.

(*) *This is the Passage, I suppose:* Ἔστι δὲ δοκεῖ μάλιστα τῷ ἀχαρίστῳ ἡ ἀναισχυντία. καὶ γὰρ ἄνευ μεγίστου δοκεῖ εἶναι ἐπὶ πᾶσι τὰ ἀίσχιστ' ἁμαρτεῖν.

And

And one Example, whether Love or Fear doth work more in a Child for Virtue and Learning, I will gladly report; which may be heard with some Pleasure, and followed with more Profit.

Before I went into *Germany*, (*) I came to *Brodegate* in *Leicestershire*, to take my Leave of that noble Lady *Jane Grey*, to whom I was exceeding much beholding. Her Parents, the Duke and Dutchess, with all the Houshold, Gentlemen and Gentlewomen, were hunting in the Park. I found her in her Chamber, reading *Phædo Platonis* in Greek, and that with as much Delight, as some Gentlemen would read a merry Tale in *Boccace*. After Salutation, and Duty done, with some other Talk, I asked her, why she would lose such Pastime in the Park? Smiling, she answer'd me; „ *I wist, all their Sport in the Park is but a* „ *Shadow to that Pleasure that I find in* Plato. „ *Alas! good Folk, they never felt what true* „ *Pleasure meant. And how came you, Madam,* „ quoth I, *to this deep Knowledge of Plea-* „ *sure? and what did chiefly allure you unto it,* „ *seeing not many Women, but very few Men,*

*Lady* Jane Grey.

(*) *This Discourse with this excellent Lady, he thus expresses in a Letter to his Friend* Sturmius. Hâc superiore æstate, cum amicos meos in agro Eboracensi viserem, & inde literis *Joannis Checi* in Aulam, ut huc proficiscerer, accitus sum, in via deflexi Leicestriam, ubi *Jane Graja* cum patre habitaret. Statim admissus sum in cubiculum: inveni nobilem puellam, Dii boni! legentem Græcè Phædonem Platonis; quem sic intelligit, ut mihi ipsi summam admirationem injiceret. Sic loquitur, & scribit Græcè, ut vera referenti vix fides adhiberi possit. Nacta est præceptorem *Joannem Elmæum*, utriusq; linguæ valdè peritum; propter humanitatem, prudentiam, usum, rectam religionem, & alia multa rectissimæ amicitiæ vincula, mihi conjunctissimum.

„ *have*

„ *have attained thereunto? I will tell you,*
„ quoth she, *and tell you a Truth which per-*
„ *chance ye will marvel at. One of the great-*
„ *eſt Benefits that ever God gave me, is, that*
„ *he ſent me ſo ſharp and ſevere Parents, and*
„ *ſo gentle a Schoolmaſter. For when I am in*
„ *preſence either of Father or Mother; whether*
„ *I ſpeak, keep Silence, ſit, ſtand, or go, eat,*
„ *drink, be merry, or ſad, be ſewing, play-*
„ *ing, dancing, or doing any Thing elſe; I*
„ *muſt do it, as it were, in ſuch Weight, Mea-*
„ *ſure, and Number, even ſo perfectly, as God*
„ *made the World; or elſe I am ſo ſharply*
„ *taunted, ſo cruelly threatned, yea preſently*
„ *ſometimes with Pinches, Nips, and Bobs, and*
„ *other ways (which I will not name for the*
„ *Honour I bear them) ſo without Meaſure*
„ *miſorder'd, that I think my ſelf in Hell, till*
„ *Time come that I muſt go to* Mr. Elmer; *Mr. Elmer.*
„ *who teacheth me ſo gently, ſo pleaſantly, with*
„ *ſuch fair Allurements to Learning, that I*
„ *think all the Time nothing, while I am with*
„ *him. And when I am called from him, I*
„ *fall on weeping, becauſe whatſoever I do elſe,*
„ *but Learning, is full of Grief, Trouble,*
„ *Fear, and whole miſliking unto me. And*
„ *thus my Book hath been ſo much my Pleaſure,*
„ *and bringeth daily to me more Pleaſure*
„ *and more, that in reſpect of it, all other*
„ *Pleaſures in very deed, be but Trifles and*
„ *Troubles unto me.*

I remember this Talk gladly, both becauſe it is ſo worthy of Memory, and becauſe alſo it was the laſt Talk that ever I had, and the laſt Time that ever I ſaw that noble and worthy Lady.

I could be over long, both in shewing just Causes, and in reciting true Examples, why Learning should be taught rather by Love than Fear. He that would see a perfect Discourse of it, let him read that learned Treatise, which my Friend *Joan. Sturmius* wrote, *De Institutione Principis*, to the Duke of *Cleves*.

Sturmius de Instit. Princip.

The godly Counsels of *Solomon* and *Jesus* the Son of *Sirach*, for sharp keeping in, and bridling of Youth, are meant rather for fatherly Correction, than masterly beating; rather for Manners, than for Learning; for other Places, than for Schools. For God forbid, but all evil Touches, Wantonness, Lying, Picking, Sloth, Will, Stubbornes, and Disobedience, should be with sharp Chastisement daily cut away.

Qui parcit virgæ, odit filium.

This Discipline was well known, and diligently used, among the *Grecians* and old *Romans*; as doth appear in *Aristophanes*, *Isocrates*, and *Plato*, and also in the Comedies of *Plautus*; where we see that Children were under the Rule of three Persons, *Præceptore*, *Pædagogo*, *Parente*. The Schoolmaster taught him Learning with all Gentleness; the Governour corrected his Manners with much Sharpness; the Father held the Stern of his whole Obedience. And so he that used to teach, did not commonly use to beat, but remitted that over to another Man's Charge. But what shall we say, when now in our Days the Schoolmaster is used both for *Præceptor* in Learning, and *Pædagogus* in Manners? Surely, I would he should not confound their Offices,

1. *Schoolmaster.*
2. *Governour.*
3. *Father.*

fices, but discreetly use the Duty of both; so that neither ill Touches should be left unpunished, nor Gentleness in Teaching any wise omitted. And he shall well do both, if wisely he do appoint Diversity of Time, and separate Place, for either Purpose; using always such discreet Moderation, as „ *the Schoolhouse should be counted a* „ *Sanctuary against Fear, and very well learn-* „ *ing a common Pardon for ill doing, if the* „ *Fault of it self be not over heinous.* *The School-house.*

And thus the Children, kept up in God's Fear, and preserved by his Grace, finding Pain in all ill doing, and Pleasure in well studying, should easily be brought to Honesty of Life, and Perfectness of Learning; the only Mark, that good and wise Fathers do wish and labour that their Children should most busily and carefully shoot at.

There is another Discommodity besides Cruelty in Schoolmasters, in beating away the Love of Learning from Children; which hindreth Learning, and Virtue, and good bringing up of Youth, and namely young Gentlemen, very much in *England*. This Fault is clean contrary to the first. I wished before, to have Love of Learning bred up in Children: I wish as much now, to have young Men brought up in good Order of Living, and in some more severe Discipline, than commonly they be. We have lack in *England* of such good Order, as the old noble *Persians* so carefully used; „ *whose Children, to the Age of* „ *Twenty one Years, were brought up in Learning,* Xen. 1. Cyri Paed. *Youth of England brought up with too much Liberty.*

„ *and Exercises of Labour*; (*) *and that in* „ *such Place, where they should neither see that* „ *was uncomely, nor hear that was unhoneſt.* Yea, a young Gentleman was never free to go where he would, and do what he liſt himſelf; but under the Keep, and by the Counſel of ſome grave Governour, until he was either married, or called to bear ſome Office in the Commonwealth.

„ And ſee the great Obedience that was uſed in old Time to Fathers and Governours. No Son, were he never ſo old of Years, never ſo great of Birth, though he were a King's Son, might marry, but by his Father's and Mother's Conſent. *Cyrus* the Great, after he had conquered *Babylon*, and ſubdued rich King *Cræſus*, with whole *Aſia minor*, coming triumphantly home, his Uncle *Cyaxeres* offered him his Daughter to Wife. *Cyrus* thanked his Uncle, and praiſed the Maid; but for Marriage, he anſwered him with theſe wiſe and ſweet Words, as they be uttered by *Xenophon*;

Xen. 8. Cyri Pæd. Ἀλλ', ὦ Κυαξάρη, τὸ μὲν γένος ἐπαινῶ, καὶ τὴν παῖδα, καὶ δώσω. βούλομαι δέ, ἔφη, σὺν τῇ τοῦ πατρὸς γνώμῃ καὶ τῇ τῆς μητρὸς ταῦτα σοι συναινέσαι. That is to ſay, „ *Uncle* Cyaxeres, *I commend the Stock,* „ *I like the Maid, and I allow well the Dow-*„ *ry; but* (ſaith he) *by the Counſel and Con-*

(*) Ἔστιν αὐτοῖς Ἐλευθέρα Ἀγορὰ καλλιμέλη, ἔνθα τὰ τε βασίλεια καὶ τὰ ἄλλα ἀρχεῖα πεπόμπασι· ἐντεῦθεν τὰ μὲν ὠνία, καὶ οἱ ἀγοραῖοι καὶ οἱ τύπων φυραὶ, καὶ ἀπειροκαλίαι ἀπελήλανται εἰς ἄλλον τόπον, ὡς μὴ μιγνύμεναι ἡ τύπων τρυφὴ τῇ τῶν πεπαιδευμένων εὐκοσμίᾳ. *I ſee no Difference between this College in* Perſia, *and one here in* England; *excepting that theirs was join'd to the Court, and ſo was more in the Eye of the World.*

*o, ſent of my Father and Mother, I will deter-*
*o, mine farther of theſe Matters.*

Strong *Samſon* alſo in Scripture ſaw a Maid that liked him; but he ſpake not to her, but went home to his Father and his Mother, and deſired both Father and Mother to make the Marriage for him. Doth this Modeſty? doth this Obedience that was in great King *Cyrus*, and ſtrong *Samſon*, remain in our young Men at this Day? No ſurely: For we live not longer after them by Time, than we live far different from them by good Order. Our Time is ſo far from that old Diſcipline and Obedience, as now, not only young Gentlemen, but even very Girls, dare without all Fear, though not without open Shame, where they liſt, and how they liſt, marry themſelves in ſpite of Father, Mother, God, good Order, and all. The Cauſe of this Evil is, that Youth is leaſt looked unto, when they ſtand in moſt need of good Keep, and Regard. It availeth not to ſee them well taught in young Years, and after when they come to Luſt and youthful Days, to give them Licence to live, as they luſt themſelves. For if ye ſuffer the Eye of a young Gentleman once to be entangled with vain Sights, and the Ear to be corrupted with fond or filthy Talk; the Mind ſhall quickly fall ſick, and ſoon vomit, and caſt up all the wholſome Doctrin that he received in Childhood, though he were never ſo well brought up before. And being once inglutted with Vanity, he will ſtraightway loath all Learning, and all good Counſel to the ſame; and the

Parents, for all their great Cost and Charge, reap only in the End the Fruit of Grief and Care.

*Great Mens Sons worst brought up.*

This Evil is not common to poor Men, as God will have it, but proper to rich and great Mens Children, as they deserve it. Indeed from seven to seventeen, young Gentlemen commonly be carefully enough brought up; *but from seventeen to seven and twenty (the most dangerous Time of all Man's Life, and most slippery to stay well in) they have commonly the Rein of all Licence in their own Hand, and specially such as do live in the Court.* And that which is most to be marvelled at, commonly the wisest and also best Men, be found the fondest Fathers in this behalf. And if some good Father will seek some Remedy herein, yet the Mother (if the House hold of our Lady) had rather, yea and will have her Son cunning and bold, in making him to live trimly when he is young, than by Learning, and Travel to be able to serve his Prince and his Country, both wisely in Peace, and stoutly in War, when he is old.

*Wise Men fond Fathers.*

*Mean Mens Sons come to great Authority.*

The Fault is in your selves, ye noble Mens Sons, and therefore ye deserve the greater Blame, that commonly the meaner Mens Children come to be the wisest Counsellors, and greatest Doers, in the weighty Affairs of this Realm. And why? for God will have it so of his Providence, because you will have it no otherwise by your Negligence.

And God is a good God, and wisest in all his Doings, that will place Virtue, and displace

displace Vice in those Kingdoms where he doth govern. „ *For he knoweth, that* „ *Nobility without Virtue and Wisdom,* „ *is* „ *Blood indeed, but Blood truly without Bones* „ *and Sinews; and so of it self, without the* „ *other, very weak to bear the Burthen of* „ *weighty Affairs.* *Nobility without Wisdom.*

The greatest Ship indeed commonly carrieth the greatest Burthen, but yet always with the greatest Jeopardy, not only for the Persons and Goods committed unto it, but even for the Ship it self, except it be governed with the greater Wisdom.

But Nobility governed by Learning and Wisdom, is indeed most like a fair Ship, having Tide and Wind at will, under the Rule of a skilful Master: When contrariwise, a Ship carried, yea with the highest Tide and greatest Wind, lacking a skilful Master, most commonly doth either sink it self upon Sands, or break it self upon Rocks. And even so, how many have been either drowned in vain Pleasure, or overwhelmed by stout Wilfulness, the Histories of *England* be able to afford over many Examples unto us. Therefore, ye great and noble Mens Children, if ye will have rightfully that Praise, and enjoy surely that Place, which your Fathers have, and Elders had, and left unto you, ye must keep it, as they gat it; and that is, by the only way of Virtue, Wisdom, and Worthiness. *Nobility with Wisdom.* *Without Wisdom.* *Vain Pleasure and stout Wilfulness, two greatest Enemies to Nobility.*

For Wisdom and Virtue, there be many fair Examples in this Court, for young Gentlemen to follow: But they be like fair Marks in the Field, out of a Man's

Reach, too far off to shoot at well. The best and worthiest Men indeed be sometimes seen, but seldom talked withal. A young Gentleman may sometime kneel to their Person, but small use their Company for their better Instruction.

But young Gentlemen are fain commonly to do in the Court, as young Archers do in the Field; that is, take such Marks as be nigh them, although they be never so foul to shoot at: I mean they be driven to keep Company with the worst; and what Force ill Company hath to corrupt good Wits, the wisest Men know best.

*Ill Company marreth Youth.*

*The Court judgeth worst of the best Natures in Youth.*

And not ill Company only, but the ill Opinion also of the most part doth much harm; and namely of those which should be wise in the true deciphering of the good Disposition of Nature, of Comeliness in courtly Manners, and all right Doings of Men.

But Errour, and Phantasy do commonly occupy the Place of Truth and Judgement. For if a young Gentleman be demure and still of Nature, they say, He is simple and lacketh Wit; if he be bashful, and will soon blush, they call him a babish and ill brought up Thing; when *Xenophon* doth precisely note in *Cyrus*, that „ *his* (*) *Bashfulness in Youth, was the very* „ *true Sign of his Virtue and Stoutness after.* If he be innocent and ignorant of Ill,

Xen. 1. Cyri Pæd.

(*) *This is the Place in* Xenoph. ——— Ὡς δὲ παῦσαι ὁ χειρὼν αὐτὸν σὺν τῷ μεγέθει εἰς ἄκρον τὸ πρόσωπον γενέσθαι, ἐν τούτῳ δὴ τοῖς μὲν λόγοις βραχυτέροις ἐχρῆτο, καὶ τῇ φωνῇ καυχαιτέρᾳ· αἰδοῦς δὲ ἐπιμπλᾶσθαι, ὥστε καὶ ἐρυθριᾶν δοκεῖν, ὁπότε συντυγχάνοι τοῖς πρεσβυτέροις.

they

they ſay he is rude, and hath no Grace: So ungraciouſly do ſome graceleſs Men miſuſe the fair and godly Word *Grace*.

But if ye would know, what Grace they mean, go and look, and learn among them, and ye ſhall ſee that it is; *The Grace in Court.*

Firſt, to bluſh at nothing: *And bluſhing in Youth*, ſaith *Ariſtotle*, *is nothing elſe but Fear to do ill*; which Fear being once luſtily fraid away from Youth, then followeth to dare do any Miſchief, to contemn ſtoutly any Goodneſs, to be buſy in every Matter, to be skilful in every thing, to acknowledge no Ignorance at all. To do thus in Court, is counted of ſome the chief and greateſt Grace at all; and termed by the Name of a Virtue, called Courage and Boldneſs; When *Craſſus* in *Cicero* teacheth the clean contrary, and that moſt wittily, ſaying thus, *Audere, cum bonis etiam rebus conjunctum, per ſeipſum eſt magnopere fugiendum*: which is to ſay, „ *To be bold, yea in* „ *a good Matter, is for it ſelf greatly to be e-* „ *ſchewed.* *Grace of Court.* Cic. de Orat. 3. *Boldneſs, yea in a good Matter, not to be praiſed.*

Moreover, where the Swing goeth, there to follow, fawn, flatter, laugh, and lie luſtily at other Mens liking. To face, ſtand foremoſt, ſhove back; and to the meaner Man, or unknown in the Court, to ſeem ſomewhat ſolemn, coy, big, and dangerous of Look, Talk, and Anſwer: To think well of himſelf, to be luſty in contemning of others, to have ſome trim Grace in a privy Mock: And in greater Preſence to bear a brave Look; to be warlike, though he never looked Enemy in the Face in War; yet ſome warlike Sign *More Grace of Court.*

muſt

must be used, either a slovenly Buskin, or an overstaring frounced Head, as though out of every Hair's Top should suddenly start out a good big Oath, when Need requireth. Yet, praised be God, *England* hath at this Time many worthy Captains and good Soldiers, which be indeed so honest of Behaviour, so comely of Conditions, so mild of Manners, as they may be Examples of good Order to a good sort of others, which never came in War. But to return where I left: In place also to be able to raise Talk, and make Discourse of every Rush; to have a very good Will to hear himself speak; to be seen in Palmistry, whereby to convey to chast Ears some fond and filthy Talk.

*Men of War best of Conditions.*

*Palmistry.*

And if some *Smithfield* Ruffian take up some strange Going, some new mowing with the Mouth, some wrenching with the Shoulder, some brave Proverb, some fresh new Oath that is not stale, but will run round in the Mouth; some new disguised Garment, or desperate Hat, fond in Fashion, or garish in Colour, whatsoever it cost, how small soever his Living be, by what Shift soever it be gotten, gotten must it be, and used with the first, or else the Grace of it is stale and gone. Some Part of this graceless Grace was described by me in a little rude Verse long ago.

*To laugh, to lie, to flatter, to face,*
*Four Ways in Court to win Men Grace.*
*If thou be thrall to none of these,*
*Away good Peekgoose, hence John Cheese.*

*Mark*

*Mark well my Word, and mark their Deed,*
*And think the Verſe part of thy Creed.*

Would to God this Talk were not true, and that ſome Mens Doings were not thus. I write not to hurt any, but to profit ſome; to accuſe none, but to admoniſh ſuch, who allured by ill Counſel, and following ill Example, contrary to their good bringing up, and againſt their own good Nature, yield over-much to theſe Follies and Faults. I know many Serving-men of good Order and well ſtaid; and again, I hear ſay there be ſome Serving-men do but ill Service to their young Maſters. Yea, read *Terence* and *Plautus* adviſedly over, and ye ſhall find in theſe two wiſe Writers, almoſt in every Comedy, no unthrifty young Man, that is not brought thereunto by the ſubtile Enticement of ſome lewd Servant. And even now in our Days, *Getæ*, and *Davi*, *Gnathos*, and many bold bawdy *Phormios* too, be preſſing in to prattle on every Stage, to meddle in every Matter; when honeſt *Parmenos* ſhall not be heard, but bear ſmall Swing with their Maſters. Their Company, their Talk, their over great Experience in Miſchief, doth eaſily corrupt the beſt Natures, and beſt brought up Wits.

*Ill Counſel and ill Company.*

*Servingmen.*

Terentius.

Plautus.

Servi corruptelæ juvenum.

Multi Getæ, pauci Parmenones.

But I marvel the leſs that theſe Miſorders be among ſome in the Court, for commonly in the Country alſo every where, Innocency is gone, Baſhfulneſs is vaniſhed; much Preſumption in Youth, ſmall Authority in Age; Reverence is neglected, Duties be confounded; and, to be ſhort,

*Miſorders in the Country.*

short, Disobedience doth overflow the Banks of good Order almost in every Place, almost in every Degree of Man.

Mean Men have Eyes to see, and Cause to lament, and Occasion to complain of these Miseries; but others have Authority to remedy them, and will do so too, when God shall think Time fit. For all these Misorders be God's just Plagues, by his Sufferance brought justly upon us, for our Sins, which be infinite in Number, and horrible in Deed; but namely, for the great abominable Sin of Unkindness. But what Unkindness? Even such Unkindness as was in the Jews, in contemning God's Voice, in shrinking from his Word, in wishing back again for *Egypt*, in committing Adultery and Whoredom, not with the Women, but with the Doctrin of *Babylon*, and did bring all the Plagues, Destructions and Captivities, that fell so oft and horrible upon *Israel*.

*Contempt of God's true Religion.*

We have Cause also in *England* to beware of Unkindness, who have had in so few Years the Candle of God's Word so oft lighted, so oft put out; and yet will venture by our Unthankfulness in Doctrin and sinful Life, to lose again Light, Candle, Candlestick, and all.

*Doctrina. Mores.*

God keep in us his Fear; God graft in us the true Knowledge of his Word, with a forward Will to follow it, and so to bring forth the sweet Fruits of it; and then shall he preserve us by his Grace from all manner of terrible Days.

The Remedy of this doth not stand only in making good common Laws for the whole

*Publicæ Leges.*

whole Realm, but alſo (and perchance chiefly) in obſerving private Diſcipline, every Man carefully in his own Houſe; and namely if ſpecial Regard be had to Youth; and that, not ſo much in teaching them what is good, as in keeping them from that that is ill. Domeſtica diſciplina. Cognitio boni Ignoratio mali.

Therefore if wiſe Fathers be not as well aware in weeding from their Children ill things and ill Company, as they were before in grafting in them Learning, and providing for them good Schoolmaſters, what Fruit they ſhall reap of all their Coſt and Care, common Experience doth tell.

Here is the Place, in Youth is the Time when ſome Ignorance is as neceſſary, as much Knowledge; and not in Matters of our Duty toward God, as ſome wilful Wits willingly againſt their own Knowledge, perniciouſly againſt their own Conſcience, have of late openly taught. Indeed St. *Chryſoſtome*, that noble and eloquent Doctor, (*) in a Sermon *contra Fatum, and the curious ſearching of Nativities*, doth wiſely ſay, that „ *Ignorance therein,* „ *is better than Knowledge.* But to wring this Sentence, to wreſt thereby out of Mens Hands the Knowledge of God's Doctrin, is without all Reaſon, againſt common *Some Ignorance as good as Knowledge.* Chryſoſt. de Fato

(*) *The Paſſage here pointed to, is in St.* Chryſoſtome's *firſt Diſcourſe* περὶ Εἱμαρμένης καὶ Πενήτων. *A captious Queſtion being put,* How comes one Man to be rich, and another poor? *he anſwers, Tho' we were never ſo ignorant of the Reaſons of theſe things, yet 'tis far better to continue in our Ignorance, than to admit of any impious Tenet or Opinion.* Βέλτιον γὰρ ἀγνοεῖν καλῶς, ἢ εἰδέναι κακῶς. τὸ μὲν γὰρ οὐκ ἔχει κατηγορίαν, τὸ δὲ ἀσεβήματος συγγνώμης. *Tom.* 6. *Pag.* 878. *Edit.* Savil.

Senſe,

Sense, contrary to the Judgment also of them, which be the discreetest Men, and best learned on their own Side. I know *Julianus Apostata.* (†) *Julianus Apostata* did so; but I never heard or read, that any ancient Father of the primitive Church either thought, or wrote so.

*Innocency in Youth.* But this Ignorance in Youth, which I speak on, or rather this Simplicity, or most truly, this Innocency, is that, which the noble *Persians*, as wise *Xenophon* doth testify, were so careful to breed up their Youth in. But Christian Fathers commonly do not so. And I will tell you a Tale, as much to be misliked, as the Persians Example is to be followed.

*A Child ill brought up.* This last Summer I was in a Gentleman's House, where a young Child, somewhat past four Year old, could in no wise frame his Tongue, to say a little short Grace; and yet he could roundly rap out so many ugly Oaths, and those of the newest Fashion, as some good Man of fourscore Year old, hath never heard named before. And *Ill Parents.* that which was most detestable of all, his Father and Mother would laugh at it. I much doubt what Comfort another Day

(†) Julian *put forth a severe Edict, whereby he forbad the Christians publickly in the Schools either to teach, or study humane Literature. For which* Gregory Nazianzene *thus warmly inveighs against him, tho' playing too much with the Word* λόγος. Καινὸν πρᾶττε δίκη, λόγῳ κολάζεσθαι ὑπὲρ τῆς εἰς λόγους παιδεύσεως. ὧν γοῦν ὅσων λογικοῖς ἅπασι. ὡς ἴδιον αὐτὸ, κεκτημένοις ἐφθόνησεν, ἀλογωτάτοις ἔοικε λόγων διαφθορὰς ὁ πάντων ὡς φέτο, λογιώτατος. Σθλ. *d. Pag.* 4. *Edit.* Bron. Illud autem inclemens, obruendum perenni silentio, quod arcebat docere magistros Rhetoricos & Grammaticos ritus Christiani cultores. *Ammianus Marcellinus lib.* 21.

this

this Child ſhall bring unto them. This Child uſing much the Company of Servingmen, and giving good Ear to their Talk, did eaſily learn, which he ſhall hardly forget all the Days of his Life hereafter. So likewiſe in the Court, if a young Gentleman will venture himſelf into the Company of Ruffians, it is over great a Jeopardy, leaſt their Faſhions, Manners, Thoughts, Talk, and Deeds, will very ſoon be over like. „ *The confounding* *Ill Company.*
„ *of Companies, breedeth Confuſion of good*
„ *Manners both in the Court and every where*
„ *elſe.*

And it may be a great Wonder, but a greater Shame to us Chriſtian Men, to underſtand what a Heathen Writer, *Iſocrates* *Iſocrates.* doth leave in Memory of writing, concerning the Care, that the noble City of *Athens* had, to bring up their Youth in honeſt Company, and virtuous Diſcipline; whoſe Talk in Greek is to this Effect, in Engliſh.

„ *The City was not more careful to ſee their* In Orat.
„ *Children well taught, than to ſee their young* Ariopag.
„ *Men well governed; which they brought to*
„ *paſs not ſo much by common Law, as by*
„ *private Diſcipline. For they had more Re-*
„ *gard, that their Youth by good Order ſhould*
„ *not offend, than how by Law they might be*
„ *puniſhed; and if Offence were committed,*
„ *there was neither Way to hide it, nor Hope*
„ *of Pardon for it. Good Natures were not*
„ *ſo much openly praiſed, as they were ſecretly*
„ *marked and watchfully regarded, leſt they*
„ *ſhould loſe the Goodneſs they had. Therefore*
„ *in Schools of ſinging and dancing, and other*

„ *honeſt*

" honest Exercises, Governours were appointed " more diligent to oversee their good Manners, " than their Masters were, to teach them any " Learning. It was some Shame to a young " Man to be seen in the open Market: and if " for Business he passed through it, he did it " with a marvellous Modesty and bashful Fa- " shion. To eat, or drink in a Tavern, was " not only a Shame, but also punishable in a " young Man. To contrary, or to stand in " Terms with an old Man, was more heinous, " (*) than in some Place to rebuke and scold " with his own Father. With many other more good Orders and fair Disciplines, which I refer to their reading, that have Lust to look upon the Description of such a worthy Commonwealth.

*Good Seed worthy Fruit.*

And to know what worthy Fruit did spring of such worthy Seed, I will tell you the most Marvel of all, and yet such a Truth, as no Man shall deny it, except such as be ignorant in Knowledge of the best Stories.

(*) *In this Citation out of* Isocrates, *Mr.* Ascham *has rather given the Sense of several Passages, than a strict Translation of his Author: And perhaps he might trust to his Memory, without consulting the Original, which is no uncommon thing with learned Men. What is here express'd,* Than in some Place, *is in the Greek,* ἢ νῦν: *Which is not a Comparison between* Athens, *and some other State in point of strict Discipline and Regularity of Manners, but a Complaint of a Decay herein, and of a Degeneracy in the present Age from the good Conduct of former Times.*

*The latter Part, where he keeps somewhat closer to the Original, I shall transcribe:* Οὕτω δ' ἐφυλάττον τὴν αἰδῶ, ὥστε οὐ μόνον εἰς τὴν ἀγορὰν ἀναγκαζομένην, μετὰ πολλῆς αἰδοῦς καὶ σωφροσύνης ἐφαίνοντο τοῦτο ποιοῦντες. ἁμαρτάνειν δὲ τοῖς πρεσβυτέροις, ἢ λοιδορήσασθαι, δεινότερον ἐνόμιζον, ἢ νῦν περὶ τῶν γονέων ἐξαμαρτάνειν. ἐν κακτ- λείῳ δὲ φαγεῖν ἢ πιεῖν, ἔθεις ἂν ἀνὴρ ἐπιεικὴς ἐτόλμησε.

Athens

*Athens* by this Diſcipline and good ordering of Youth, did breed up, within the Circuit of that one City, within the Compaſs of one hundred Years, within the Memory of one Man's Life, ſo many notable Captains in War, for Worthineſs, Wiſdom, and Learning, as be ſcarce matchable, no not in the State of *Rome*, in the Compaſs of thoſe ſeven hundred Years, when it flouriſhed moſt. Athens. Rome.

And becauſe I will not only ſay it, but alſo prove it, the Names of them be theſe: *Miltiades, Themiſtocles, Xantippus, Pericles, Cimon, Alcibiades, Thraſybulus, Conon, Iphicrates, Xenophon, Timotheus, Theopompus, Demetrius*, and divers others more: Of which every one, may juſtly be ſpoken that worthy Praiſe which was given to *Scipio Africanus*, who *Cicero* doubteth, „ *whether he* „ *were more noble Captain in War, or more eloquent and wiſe Counſellor in Peace.* And if ye believe not Me, read diligently (*) *Æmilius Probus* in Latin, and *Plutarch* in Greek; which two had no Cauſe either to flatter, or lie upon any of thoſe, which I have recited. *The noble Captains of* Athens. Æmil. Probus. Plutarchus.

And beſide Nobility in War, for excellent and matchleſs Maſters in all manner of Learning, in that one City, in Memory of one Age, were more learned Men, and that in a manner altogether, than all Time doth remember, than all Place doth *The learned Men of* Athens.

(*) Cornelius Nepos, *whoſe Works by a Miſtake have gone under the Name of* Æmilius Probus; *who ſeems to have no other Title to 'em, than as he took Care to have 'em copied out for the Uſe of the Emperour* Theodoſius.

afford, than all other Tongues do contain. And I do not mean of those Authors, which by Injury of Time, by Negligence of Men, by Cruelty of Fire and Sword, be lost; but even of those, which by God's Grace are left yet unto us; of which, I thank God, even my poor Study lacketh not one. As in Philosophy, *Plato*, *Aristotle*, *Xenophon*, *Euclid*, and *Theophrast*; in Eloquence, and Civil Law, *Demosthenes*, *Æschines*, *Lycurgus*, *Dinarchus*, *Demades*, *Isocrates*, *Isæus*, *Lysias*, *Antisthenes*, *Andocides*; in History, *Herodotus*, *Thucydides*, *Xenophon*, and which we lack to our great Loss, *Theopompus* and *Ephorus*: In Poetry, *Æschylus*, *Sophocles*, *Euripides*, *Aristophanes*, and somewhat of *Menander*, *Demosthenes* Sister's Son.

*Learning chiefly contained in the Greek, and in no other Tongue.*

Now let Italian, and Latin it self, Spanish, French, Dutch, and English, bring forth their Learning, and recite their Authors, *Cicero* only excepted, and one or two more in Latin, they be all patched Clouts and Rags, in Comparison of fair woven broad Cloths; and truly, if there be any Good in them, it is either learned, borrowed, or stoln from some of those worthy Wits of *Athens*.

The Remembrance of such a Commonwealth, using such Discipline and Order for Youth, and thereby bringing forth to their Praise, and leaving to us for our Example, such Captains for War, such Counsellors for Peace, and matchless Masters for all kind of Learning, is pleasant for me to recite, and not irksome, I trust, for others

others to hear, except it be ſuch, as make neither Account of Virtue nor Learning.

And whether there be any ſuch, or no, I cannot well tell: Yet I hear ſay, ſome young Gentlemen of ours count it their Shame to be counted learned; and perchance they count it their Shame, to be counted honeſt alſo; for I hear ſay, they meddle as little with the one, as with the other. A marvellous Caſe, that Gentlemen ſhould ſo be aſhamed of good Learning, and never a whit aſhamed of ill Manners! Such do ſay for them, that the Gentlemen of *France* do ſo; which is a Lie, as God will have it: *Langæus*, and *Bellæus* that be dead, and the noble *Vidam* of *Chartres*, that is alive, and infinite more in *France*, which I hear tell of, prove this to be moſt falſe. And though ſome in *France*, which will needs be Gentlemen, whether Men will or no, and have more Gentleſhip in their Hat, than in their Head, be at deadly Feud with both Learning and Honeſty; yet I believe, if that noble Prince, King *Francis* the Firſt, were alive, they ſhould have neither Place in his Court, nor Penſion in his Wars, if he had Knowledge of them. This Opinion is not French, but plain Turkiſh, from whence ſome French fetch more Faults than this; which I pray God keep out of *England*, and ſend alſo thoſe of ours better Minds, which bend themſelves againſt Virtue and Learning, to the Contempt of God, Diſhonour of their Country, to the Hurt of many others, and at length, to

*Contemners of Learning.*

*Gentlemen of France.*

*Franciſcus 1. Nobiliſ. Francorum Rex.*

the greatest Harm and utter Destruction of themselves.

*Experience without Learning.*

Some others, having better Nature, but less Wit (for Ill commonly have over much Wit) do not utterly dispraise Learning, but they say, that without Learning common Experience, Knowledge of all Fashions, and haunting all Companies, shall work in Youth both Wisdom, and Ability to execute any weighty Affair. Surely long Experience doth profit much, but most, and almost only to him (if we mean honest Affairs) that is diligently before instructed with Precepts of well doing. For good Precepts of Learning be the Eyes of the Mind, to look wisely before a Man, which way to go right, and which not.

*Learning. Experience.*

Learning teacheth more in one Year, than Experience in twenty; and Learning teacheth safely, when Experience maketh more miserable, than wise. He hazardeth sore, that waxeth wise by Experience. An unhappy Master is he, that is made cunning by many Shipwracks; a miserable Merchant, that is neither rich nor wise, but after some Bankrouts. It is costly Wisdom that is bought by Experience. We know by Experience it self, that it is a marvellous Pain, to find out but a short Way by long wandring. And surely, he that would prove wise by Experience, he may be witty indeed, but even like a swift Runner, that runneth fast out of the Way, and upon the Night, he knoweth not whither. And verily they be fewest in Number, that be happy or wise by unlearned Expe-

Experience. And look well upon the former Life of thoſe few, whether your Example be old or young, who without Learning have gathered by long Experience a little Wiſdom, and ſome Happineſs; and when you do conſider, what Miſchief they have committed, what Dangers they have eſcaped, (and yet twenty for one do periſh in the Adventure,) then think well with your ſelf, whether ye would, that your own Son ſhould come to Wiſdom and Happineſs by the way of ſuch Experience, or no.

It is a notable Tale, that old Sir *Roger Chamloe*, ſometime chief Juſtice, would tell of himſelf. When he was Ancient in Inn of Court, certain young Gentlemen were brought before him, to be corrected for certain Miſorders: And one of the luſtieſt ſaid, „ *Sir, we be young Gentlemen;* „ *and wiſe Men before us have proved all Faſhi-* „ *ons, and yet thoſe have done full well.* This they ſaid, becauſe it was well known, that Sir *Roger* had been a Goodfellow in his Youth. But he anſwered them very wiſely, „ *Indeed,* ſaith he, *in Youth I was, as you* „ *are now: and I had twelve Fellows like* „ *unto my ſelf, but not one of them came to a* „ *good End. And therefore follow not my Ex-* „ *ample in Youth, but follow my Counſel in* „ *Age, if ever ye think to come to this Place,* „ *or to theſe Years that I am come unto; leaſt* „ *ye meet either with Poverty, or Tiburn in the* „ *way.* *Sir* Roger Chamloe.

Thus Experience of all Faſhions in Youth, being in Proof always dangerous, in Iſſue ſeldom lucky, is a way in- *Experience.*

deed to overmuch Knowledge, yet used commonly of such Men, which be either carried by some curious Affection of Mind, or driven by some hard Necessity of Life, to hazard the Trial of over many perilous Adventures.

Erasmus

*Experience the Schoolhouse of Fools and ill Men.*

*Erasmus*, the Honour of Learning of all our Time, said wisely, „ *That Experience* „ *is the common Schoolhouse of Fools, and ill* „ *Men. Men of Wit, and Honesty be other-* „ *wise instructed. For there be, that keep* „ *them out of Fire, and yet was never burn-* „ *ed; that beware of Water, and yet was ne-* „ *ver nigh drowning; that hate Harlots, and* „ *was never at the Stews; that abhor Fals-* „ *hood, and never brake Promise themselves.*

But will ye see a fit Similitude of this adventured Experience. A Father that doth let loose his Son to all Experiences, is most like a fond Hunter, that letteth slip a Whelp to the whole Heard; twenty to one, he shall fall upon a Rascal, and let go the fair Game. Men that hunt so, be either ignorant Persons, privy Stealers, or Night-walkers.

Learning therefore, ye wise Fathers, and good bringing up, and not blind and dangerous Experience, is the next and readiest Way that must lead your Children, first to Wisdom, and then to Worthiness, if ever ye purpose they shall come there.

*How Experience may profit.*

And to say all in short, though I lack Authority to give Counsel, yet I lack not good Will to wish, that the Youth in *England*, specially Gentlemen, and namely Nobility, should be by good bringing up so grounded in Judgement of Learning,

so

ſo founded in Love of Honeſty, as when they ſhould be called forth to the Execution of great Affairs, in Service of their Prince and Country, they might be able to uſe, and to order all Experiences, were they good, were they bad, and that according to the Square, Rule, and Line, of Wiſdom, Learning, and Virtue.

And I do not mean by all this my Talk, that young Gentlemen ſhould always be poring on a Book, and by uſing good Studies, ſhould loſe honeſt Pleaſure, and haunt no good Paſtime; I mean nothing leſs. For it is well known that I both like and love, and have always, and do yet ſtill uſe all Exerciſes and Paſtimes, that be fit for my Nature and Ability: And beſide natural Diſpoſition, in Judgement alſo I was never, either Stoick in Doctrin, or Anabaptiſt in Religion, to miſlike a merry, pleaſant, and playful Nature, if no Outrage be committed againſt Law, Meaſure, and good Order.

*Diligent Learning ought to be joined with pleaſant Paſtimes, namely in a Gentleman.*

Therefore I would wiſh, that beſide ſome good Time fitly appointed, and conſtantly kept, to increaſe by reading the Knowledge of the Tongues, and Learning; young Gentlemen ſhould uſe, and delight in all courtly Exerciſes, and gentlemanlike Paſtimes. And good Cauſe why: For the ſelf ſame noble City of *Athens*, juſtly commended of me before, did wiſely, and upon great Conſideration, appoint the Muſes, *Apollo*, and *Pallas*, to be Patrons of Learning to their Youth. For the Muſes, beſides Learning, were alſo Ladies of Dancing, Mirth, and Minſtrelſy:

*Learning joined with Paſtimes.*

Muſæ.

Apollo. Pallas. ſtrelſy: *Apollo* was God of Shooting, and Author of cunning playing upon Inſtruments; *Pallas* alſo was Lady Miſtreſs in Wars. Whereby was nothing elſe meant, but that Learning ſhould be always mingled with honeſt Mirth, and comely Exerciſes; and that War alſo ſhould be governed by Learning, and moderated by Wiſdom; as did well appear in thoſe Captains of *Athens* named by me before, and alſo in *Scipio* and *Cæſar*, the two Diamonds of *Rome*. And *Pallas* was no more feared in wearing *Ægida*, than ſhe was praiſed for chuſing *Olivam*; whereby ſhineth the Glory of Learning, which thus was Governour and Miſtreſs in the noble City of *Athens*, both of War and Peace.

*Learning ruleth both War and Peace.*

*The Paſtimes that be fit for courtly Gentlemen.*

Therefore to ride comely, to run fair at the Tilt, or Ring; to play at all Weapons, to ſhoot fair in Bow, or ſurely in Gun; to vault luſtily, to run, to leap, to wreſtle, to ſwim; to dance comely, to ſing, and play on Inſtruments cunningly; to hawk, to hunt; to play at Tennis, and all Paſtimes generally, which be joined with Labour, uſed in open Place, and on the Day Light, containing either ſome fit Exerciſe for War, or ſome pleaſant Paſtime for Peace, be not only comely and decent, but alſo very neceſſary for a courtly Gentleman to uſe.

*The Cockpit.*

But of all kind of Paſtimes fit for a Gentleman, I will, God willing, in fitter Place more at large declare fully, *in my Book of the Cockpit*; which I do write to ſatisfy ſome, I truſt with ſome Reaſon, that be more curious in marking other Mens Doings,

Doings, than careful in mending their own Faults. And ſome alſo will needs buſy themſelves in marvelling, and adding thereunto unfriendly Talk, why I, a Man of good Years, and of no ill Place, I thank God and my Prince, do make choice to ſpend ſuch Time in writing of Trifles, as *the School of Shooting, the Cockpit, and this Book of the firſt Principles of Grammar*, rather than to take ſome weighty Matter in hand, either of Religion or Civil Diſcipline.

Wiſe Men I know, will well allow of my Choice herein; and as for ſuch, who have not Wit of themſelves, but muſt learn of others to judge right of Mens Doings, let them read that wiſe Poet *Horace* in his *Arte Poetica*, who willeth Men to beware of high and lofty Titles. For great Ships require coſtly Tackling, and alſo afterward dangerous Government: Small Boats be neither very chargeable in making, nor very oft in great Jeopardy; and yet they carry many times as good and coſtly Ware as greater Veſſels do. A mean Argument may eaſily bear the light Burthen of a ſmall Fault, and have always at hand a ready Excuſe for ill handling; and ſome Praiſe it is, if it ſo chance to be better in deed, than a Man dare venture to ſeem. A high Title doth charge a Man with the heavy Burthen of too great a Promiſe; and therefore ſaith *Horace* very wittily, That that Poet was a very Fool, that began his Book with a goodly Verſe indeed, but over proud a Promiſe.

*A Book of a lofty Title beareth the Brag of over great a Promiſe.*

*The right Choice to chuſe a fit Argument to write upon.*

Hor in Arte Poetica.

*Fortunam*

*Fortunam Priami cantabo, & nobile bellum.*

And after as wisely:

*Quanto rectius hic, qui nil molitur inepte? &c.*

meaning *Homer*; who within the Compass of a small Argument of one Harlot, and of one good Wife, did utter so much Learning in all kind of Sciences, as by the Judgement of *Quintilian*, „ *he deserveth so* „ *high a Praise, that no Man yet deserved to* „ *sit in the second Degree beneath him.* And thus much out of my Way, concerning my Purpose in spending Pen, and Paper, and Time upon Trifles; and namely to answer, some that have neither Wit, nor Learning to do any thing themselves, neither Will nor Honesty, to say well of others.

Homer's *Wisdom in choice of his Argument.*

To join Learning with comely Exercises, *Conte Baldesar Castiglione* in his Book *Cortegiane*, doth trimly teach; which Book advisedly read and diligently followed but one Year at home in *England*, would do a young Gentleman more good, I wis, than three Year's Travel abroad spent in *Italy*. And I marvel this Book is no more read in the Court, than it is, seeing it is (*) so well translated into English by a worthy Gentleman, Sir *Th. Hobby*, who was many ways well furnished with Learning, and

*The* Cortegian, *an excellent Book for a Gentleman.*

*Sir* Tho. Hobby.

(*) *This Book was soon after* (*and perhaps the sooner for this great Character here given it*) *translated into excellent Latin by Mr.* Clerke, *Fellow of King's College in* Cambridge, *with this Title,* Balthasaris Castilionis Comitis de Curiali, sive Aulico, Libri quatuor, ex Italico Sermone in Latinum conversi.

very

very expert in Knowledge of divers Tongues.

And beſide good Precepts in Books, in all kind of Tongues, this Court alſo never lacked many fair Examples for young Gentlemen to follow: And ſurely one Example is more valuable, both to Good and Ill, than twenty Precepts written in Books; and ſo *Plato* not in one or two, but divers Places, doth plainly teach.

*Examples better than Precepts.*

If King *Edward* had lived a little longer, his only Example had bred ſuch a Race of worthy learned Gentlemen, as this Realm never yet did afford.

*King Edward 6th.*

And in the ſecond Degree, two noble Primroſes of Nobility, the young Duke of *Suffolk*, and Lord *Hen. Matrevers*, were ſuch two Examples to the Court for Learning, as our Time may rather wiſh, than look for again.

*The young Duke of Suffolk. Lord H. Matrevers.*

At *Cambridge* alſo, in St. *John*'s College, in my Time, I do know, that not ſo much the good Statutes, as two Gentlemen of worthy Memory, Sir *John Cheke*, and Dr. *Redman*, by their only Example of Excellency in Learning, of Godlineſs in living, of Diligence in ſtudying, of Counſel in exhorting, by good Order in all things, did breed up ſo many learned Men in that one College of St. *John*'s at one Time, as I believe the whole Univerſity of *Louvain* in many Years was never able to afford.

*Sir John Cheke. Dr. Redman.*

Preſent Examples of this preſent Time I liſt not to touch; yet there is one Example for all the Gentlemen of this Court to follow, that may well ſatisfy them, or nothing will ſerve them, nor no Example

move

move them to Goodneſs and Learning.

*Queen Elizabeth.* It is your Shame (I ſpeak to you all, you young Gentlemen of *England*) that one Maid ſhould go beyond you all in Excellency of Learning, and Knowledge of divers Tongues. Point forth ſix of the beſt given Gentlemen of this Court, and all they together ſhew not ſo much good Will, ſpend not ſo much Time, beſtow not ſo many Hours daily, orderly, and conſtantly, for the Increaſe of Learning and Knowledge, as doth the Queen's Majeſty her ſelf. Yea I believe, that beſide her perfect Readineſs in Latin, Italian, French, and Spaniſh, (*) ſhe readeth here now at *Windſor* more Greek every Day, than ſome Prebendary of this Church doth read Latin in a whole Week. And that which is moſt praiſe worthy of all, within the Walls of her privy Chamber, ſhe hath obtained that Excellency of Learning to underſtand, ſpeak, and write both wittily with Head, and fair with Hand, as ſcarce one or two rare Wits in both the Univerſities have in many Years reach-

(*) *Mr.* Aſcham, in his Diſcourſe of the Affairs of *Germany, ſpeaking of* John Frederick *Duke of* Saxony, Luther's *great Friend and Defender, hath this Paſſage not unlike what he here relates of his royal Miſtreſs.*

„ It is marvellous, that my Friend *Joannes Sturmius* doth re-
„ port by writing, what he heard *Philip Melanchthon* at a
„ time ſay of this noble Duke, that he thought the Duke did
„ privately read and write more every Day, than did both he
„ and Dr. *Aurifaber*; which two were counted in all Mens
„ Judgements to be the greateſt Readers and Writers in all
„ the Univerſity of *Wittemberg*.

*This I the rather add, becauſe I have heard this Place cenſured; as if Mr.* Aſcham *had fail'd in point of Civility and good Manners, and intended a Reflection by the Compariſon.*

ed

ed unto. Amongſt all the Benefits that God hath bleſſed me withal, next the Knowledge of Chriſt's true Religion, I count this the greateſt, that it pleaſed God to call me to be one poor Miniſter in ſetting forward theſe excellent Gifts of Learning in this moſt excellent Prince; whoſe only Example if the reſt of our Nobility would follow, then might *England* be for Learning and Wiſdom in Nobility, a Spectacle to all the World beſide. But ſee the Miſhap of Men; the beſt Examples have never ſuch Force to move to any Goodneſs, as the bad, vain, light, and fond have to all Illneſs.

*Ill Examples have more Force, than good Examples.*

And one Example, though out of the Compaſs of Learning, yet not out of the Order of good Manners, was notable in this Court not fully twenty four Years ago; when all the Acts of Parliament, many good Proclamations, divers ſtraight Commandments, ſore Puniſhments openly, ſpecial Regard privately, could not do ſo much to take away one Miſorder, as the Example of one big One of this Court did, ſtill to keep up the ſame: The Memory whereof doth yet remain in a common Proverb of *Birching Lane*.

Take heed therefore ye great Ones in the Court, yea though ye be the greateſt of all, take heed what ye do; take heed how ye live; for as you great Ones uſe to do, ſo all mean Men love to do. You be in deed Makers, or Marrers of all Mens Manners within the Realm. For though God hath placed you to be chief in making of Laws, to bear greateſt Authority, to command

*Great Men in Court by their Example make or mar all other Mens Manners.*

all

all others; yet God doth order, that all your Laws, all your Authority, all your Commandments, do not half so much with mean Men, as doth your Example and Manner of living. And for Example, even in the greatest Matter, if you your selves do serve God gladly and orderly for Conscience sake, not coldly, and sometime for Manner sake, you carry all the Court with you, and the whole Realm beside, earnestly and orderly to do the same. If you do otherwise, you be the only Authors of all Misorders in Religion, not only to the Court, but unto all *England* beside. Infinite shall be made cold in Religion by your Example, that never were hurt by reading of Books.

*Example in Religion.*

And in meaner Matters, if three or four great Ones in Court will needs outrage in Apparel, in huge Hose, in monstrous Hats, in garish Colours; let the Prince proclaim, make Laws, order, punish, command every Gate in *London* daily to be watched; let all good Men beside do every where what they can; surely the Misorder of Apparel in mean Men abroad shall never be amended, except the greatest in Court will order, and mend themselves first. I know some great and good Ones in Court were Authors, that honest Citizens of *London* should watch at every Gate to take misordered Persons in Apparel: I know that honest Londoners did so; and I saw (which I saw then, and report now with some Grief) that some courtly Men were offended with these good Men of *London*: And (that which grieved

*Example in Apparel.*

me moſt of all) I ſaw the very ſame Time, for all theſe good Orders commanded from the Court, and executed in *London*; I ſaw, I ſay, come out of *London* even unto the Preſence of the Prince, a great Rabble of mean and light Perſons in Apparel, for Matter againſt Law, for making againſt Order, for Faſhion, namely Hoſe, ſo without all Order, as he thought himſelf moſt brave, that durſt do moſt in breaking Order, and was moſt monſtrous in Miſorder. And for all the great Commandments that came out of the Court, yet this bold Miſorder was winked at, and born with in the Court. I thought it was not well, that ſome great Ones of the Court durſt declare themſelves offended with good Men of *London* for doing their Duty, and the good Ones of the Court would not ſhew themſelves offended with ill Men of *London* for breaking good Order. I found thereby a Saying of *Socrates* to be moſt true, „ *That ill Men be more* „ *haſty, than good Men forward, to proſecute* „ *their Purpoſes*; even as Chriſt himſelf ſaith *of the Children of Light and Darkneſs.*

*Maſters, Uſhers and Scholars of Feuce.*

Beſide Apparel, in all other things too, not ſo much good Laws and ſtraight Commandments, as the Example and Manner of great Men, doth carry all mean Men every where to like, and love, and do, as they do. For if but two or three Noblemen in the Court would but begin to ſhoot, all young Gentlemen, the whole Court, all *London*, the whole Realm, would ſtraightway exerciſe Shooting.

*Example in ſhooting.*

What

What Praise should they win to themselves? what Commodity should they bring to their Country, that would thus deserve (*) to be pointed at, „ *Behold there* „ *goeth the Author of good Order, the Guide* „ *of good Men?* I could say more, and yet not overmuch. But perchance some will say, I have stept too far out of my School into the Commonwealth, from teaching a young Scholar, to monish great and noble Men: Yet I trust good and wise Men will think and judge of me, that my Mind was not so much to be busy and bold with them, that be great now, as to give true Advice to them, that may be great hereafter; who if they do, as I wish them to do, how great soever they be now by Blood, and other Mens Means, they shall become a great deal greater hereafter by Learning, Virtue, and their own Deserts; „ *which is true Praise, right* „ *Worthiness, and very Nobility indeed.* Yet if some will needs press me, that I am too bold with great Men, and stray too far from my Matter, I will answer them with St. *Paul*, *Sive per contentionem, sive*

*Written not for great Men, but for great Mens Children.*

Ad Philip.

(*) *Men of true Worth and Excellency, as they justly challenge all due Respect, so they draw the Eyes of the World after them wheresoever they go.* Demosthenes *never appeared in publick, but he was mark'd out by the admiring Multitude, as he pass'd along, one crying to another,* Οὗτος ἐκεῖνος. *To this* Lucian *alludes in his* Dream. Τοιαῦτά σοι προειθίσω τὰ γνωρίσματα, ὥστε τῶν ὁρώντων ἅπας ὁ τὸν πλησίον κινήσας, δείξει σε τῷ δακτύλῳ, Οὗτος ἐκεῖνος, λέγων. *This* Horace *expresses with some Satisfaction, as being his own Case.*

Totum muneris hoc tui est,
Quòd monstror digito prætereuntium,
Romanæ fidicen lyræ.

*quocunq;*

*quocunque modo, modo Christus prædicetur, &c.* Even so where in Place, or out of Place, with my Matter, or beside my Matter, if I can hereby either provoke the Good, or stay the Ill, I shall think my writing herein well employed.

But to come down from great Men, and higher Matters to my little Children, and poor School-house again; I will, God willing, go forward orderly, as I purposed, to instruct Children, and young Men, both for Learning and Manners.

Hitherto I have shewed, what Harm overmuch Fear bringeth to Children; and what Hurt ill Company, and overmuch Liberty breedeth in Youth; meaning thereby, that from seven Year old to seventeen, Love is the best Allurement to Learning; from seventeen to seven and twenty, that wise Men should carefully see the Steps of Youth surely staid by good Order, in that most slippery Time, and specially in the Court, a Place most dangerous for Youth to live in, without great Grace, good Regard, and diligently Looking to.

Sir *Richard Sackville*, that worthy Gentleman of worthy Memory, as I said in the Beginning, in the Queen's Privy Chamber at *Windsor*, after he had talked with me for the right Choice of a good Wit in a Child for Learning, and of the true Difference betwixt quick and hard Wits, of alluring young Children by Gentleness to love Learning, and of the special Care that was to be had, to keep young Men from licentious Living; he was most

earneſt with me, to have me ſay my Mind alſo, what I thought concerning the Fancy, that many young Gentlemen of *England* have to travel abroad, and namely to lead a long Life in *Italy*. His Requeſt, both for his Authority, and good Will toward me, was a ſufficient Commandment unto me, to ſatisfy his Pleaſure with uttering plainly my Opinion in that Matter.

*Travelling into* Italy.

„ *Sir*, quoth I, *I take going thither, and* „ *living there, for a young Gentleman that* „ *doth not go under the Keep and Guard of* „ *ſuch a Man, as both by Wiſdom can, and* „ *Authority dare rule him, to be marvellous* „ *dangerous.*

And why I ſaid ſo then, I will declare at large now, which I ſaid then privately, and write now openly; not becauſe I do contemn either the Knowledge of ſtrange and divers Tongues, and namely the Italian Tongue (which next the Greek and Latin Tongue, I like and love above all other) or elſe becauſe I do deſpiſe the Learning that is gotten, or the Experience that is gathered in ſtrange Countries; or for any private Malice, that I bear to *Italy*; which Country, and in it, namely *Rome*, I have always ſpecially honoured: becauſe Time was, when *Italy* and *Rome* have been to the great Good of us, that now live, the beſt Breeders and bringers up of the worthieſt Men, not only for wiſe ſpeaking, but alſo for well doing, in all Civil Affairs, that ever was in the World. But now that Time is gone, and though the Place remain, yet the old and preſent Manners do differ as far, as black

*The Italian Tongue.*

Italy.
Rome.

black and white, as Virtue and Vice. Virtue once made that Country Mistress over all the World; Vice now maketh that Country slave to them, that before were glad to serve it. All Men see it: They themselves confess it, namely such as be best, and wisest amongst them. For Sin by Lust and Vanity, hath, and doth breed up every where common Contempt of God's Word, private Contention in many Families, open Factions in every City; and so making themselves bond to Vanity and Vice at home, they are content to bear the Yoke of serving Strangers abroad. *Italy* now, is not that *Italy* that it was wont to be; and therefore now not so fit a Place, as some do count it, for young Men to fetch either Wisdom, or Honesty from thence. For surely they will make others but bad Scholars, that be so ill Masters to themselves. Yet if a Gentleman will needs travel into *Italy*, he shall do well to look to the Life of the wisest Traveller that ever travelled thither, set out by the wisest Writer that ever spake with Tongue, God's Doctrin only excepted; and that is *Ulysses* in *Homer*.

Ulysses Homer.

*Ulysses*, and his Travel, I wish our Travellers to look upon, not so much to fear them with the great Dangers that he many times suffered, as to instruct them with his excellent Wisdom, which he always, and every where used. Yea even those that be learned and witty Travellers, when they be disposed to praise Travelling, as a great Commendation, and the best Scripture they have for it, they gladly recite

(*) the third Verse of *Homer*, in his first Book of *Odyssea*, containing a great Praise of *Ulysses*, for the Wit he gathered, and Wisdom he used in his Travelling.

'Οδυσσ. α.

Which Verse, because in mine Opinion, it was not made at the first more naturally in Greek by *Homer*, nor after turned more aptly into Latin by *Horace*, than it was a good while ago in *Cambridge* translated into English, both plainly for the Sense, and roundly for the Verse, by one of the best Scholars that ever St. *John's* College bred, Mr. *Watson*, mine old Friend, sometime Bishop of *Lincoln*: Therefore for their sake, that have lust to see how our English Tongue in avoiding barbarous Riming, may as well receive right Quantity of Syllables, and true Order of versifying, (of which Matter more at large hereafter) as either Greek or Latin, if a cunning Man have the handling; I will set forth that one Verse in all three Tongues, for an Example to good Wits, that shall delight in like learned Exercise.

Homer. Πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα, καὶ νόον ἔγνω.

Horace. *Qui mores hominum multorum vidit, & urbes.*

Mr. Watson. *All Travelers do gladly report great Praise of* {Ulysses, *For that he knew many Mens Manners, and saw* {many Cities.

(*) *The three first Verses of* Homer's Odyss.

Ἄνδρά μοι ἔννεπε Μοῦσα πολύτροπον, ὃς μάλα πολλὰ
Πλάγχθη, ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσε.
Πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα, καὶ νόον ἔγνω.

And

And yet is not *Ulysses* commended so much, nor so oft in *Homer*, because he was Πολύτροπος, this is, *skilful in many Mens Manners and Fashions*; as because he was Πολύμητις, that is, *wise in all Purposes, and wary in all Places*. Which Wisdom, and Wariness will not serve never a Traveller, except *Pallas* be always at his Elbow, that is God's special Grace from Heaven, to keep him in God's Fear in all his Doings, in all his Journey. For he shall not always in his Absence out of *England*, light upon a gentle *Alcinous*, and walk in his fair Gardens full of all harmless Pleasures; but he shall sometimes fall either into the Hands of some cruel *Cyclops*, or into the Lap of some wanton and dallying Dame, *Calypso*; and so suffer the Danger of many a deadly Den, not so full of Perils to destroy the Body, as full of vain Pleasures to poison the Mind. Some *Siren* shall sing him a Song, sweet in Tune, but sounding in the End to his utter Destruction. If *Scylla* drown him not, *Charybdis* may fortune to swallow him. Some *Circe* shall make him, of a plain English Man, a right Italian: And at length to Hell, or to some hellish Place is he likely to go; from whence is hard returning, although one *Ulysses*, and that by *Pallas* Aid, and good Counsel of *Tiresias*, once escaped that horrible Den of deadly Darkness.

Ulyss. Πολύτροπος.

Ulyss. Πολύμητις.

Pallas *from Heaven.*

Alcinous; Od. β.

Cyclops. Od. ι.

Calypso. Od. ι.

Sirenes. Od. μ.

Scylla. Od. μ.

Charybdis. Od. μ.

Circe. Od. κ.

Od. λ.

Therefore if wise Men will needs send their Sons into *Italy*, let them do it wisely, under the Keep and Guard of him, who by his Wisdom and Honesty, by his Example and Authority, may be able to keep

them safe and sound in the Fear of God, in Christ's true Religion, in good Order, and Honesty of living; except they will have them run headlong into over many Jeopardies, as *Ulysses* had done many times, if *Pallas* had not always governed him; if he had not used to stop his Ears with Wax, to bind himself to the Mast of his Ship, to feed daily upon that sweet Herb *Moly*, (*) with the black Root and white Flower, given unto him by *Mercury*, to avoid all the Enchantments of *Circe*. Whereby the divine Poet *Homer* meant covertly (as wise and godly Men do judge) that Love of Honesty, and Hatred of Ill, which *David* more plainly doth call *the Fear of God*, the only Remedy against all Enchantments of Sin.

Od. 14. Od. 10. Moly Herba. Psal. 33.

I know divers noble Personages, and many worthy Gentlemen of *England*, whom all the Siren Songs of *Italy*, could never untwine from the Mast of God's Word, nor no Enchantment of Vanity overturn them from the Fear of God, and Love of Honesty.

But I know as many, or more, and some, sometime my dear Friends (for whose sake I hate going into that Country the more) who parting out of *England* fervent in the Love of Christ's Doctrin, and well furnished with the Fear of God, returned out of *Italy* worse transformed

(*) Odyss. k. ver. 304.

Ῥίζῃ μὲν μέλαν ἔσκε, γάλακτι δὲ εἴκελον ἄνθος·
Μῶλυ δέ μιν καλέουσι θεοί. χαλεπὸν δὲ τ' ὀρύσσειν
Ἀνδράσι γε θνητοῖσιν. Θεοὶ δ' ἂν πάντα δύνανται.

formed than ever was any in *Circe*'s Court. I know divers, that went out of *England* Men of innocent Life, Men of excellent Learning, who retutned out of *Italy*, not only with worſe Manners, but alſo with leſs Learning; neither ſo willing to live orderly, nor yet ſo able to ſpeak learnedly, as they were at home, before they went abroad. And why? *Plato*, that wiſe Writer, and worthy Traveller himſelf, telleth the Cauſe, why he went into *Sicily*, a Country no nigher *Italy* by Site of Place, than *Italy* that is now, is like *Sicily* that was then, in all corrupt Manners and Licentiouſneſs of Life. *Plato* found in *Sicily*, every City full of Vanity, full of Factions, even as *Italy* is now. And as *Homer*, like a learned Poet, doth feign that *Circe* by pleaſant Enchantments did turn Men into Beaſts, ſome into Swine, ſome into Aſſes, ſome into Foxes, ſome into Wolves, *&c.* even ſo (*) *Plato*, like a wiſe Philoſopher, doth plainly declare, that Pleaſure

Plat. ad Dionyſium, Epiſt. 3.

(*) Plato *ſeems to inſiſt upon a Nicety, in the Beginning of this Letter to* Dionyſius. *'Twas uſual to greet their Friends in this Form,* Χαίρειν, ἢ εὖ πράττειν; *that is, wiſh 'em* Joy, *and true* Felicity, *founded upon good Conduct.* Plato, *tho he obſerves that* Dionyſius *had choſe the former, to careſs and compliment the Delphian God, beſpeaking him in this Verſe,*

Χαῖρε, ἢ εὐόμενον βίοτον διάσωζε Τυφίνυ.

*yet he himſelf approves only of the latter; which he conſtantly uſed to his Friends, and that, for theſe Reaſons, wherunto our Author alludes:*

Ἐγὼ δὲ ἐκ ἀνθρώπῳ ἔλπισα, μὴ ὅτι δὲ θεῷ, δυνατὸν εἶναι ἐν ὀλίγῳ χρόνῳ. Θεῷ μὲν, ὅτι φύσιν παντάπασιν ἐν. (πόρρω γὰρ ἀνθρώπου ἰδέαι καὶ λύπης τὸ θεῖον) ἀνθρώπῳ δὲ, ὅτι τὰ πολλὰ βλάβας ἔχειν καὶ λύπην γαμεῖ, ἀκρασίαν, καὶ λήθην, καὶ ἀφροσύνην, καὶ ὕβριν πλουτοῦντα ἐν τῇ ψυχῇ.

by licentious Vanity, that ſweet and perilous Poiſon of all Youth, doth ingender in all thoſe that yield up themſelves to Her, four notorious Properties,

*The Fruits of vain Pleaſure.*

1, ΛΗΘΗΝ.
2, ΔΥΣΜΑΘΙΑΝ.
3, ΑΦΡΟΣΥΝΗΝ.
4, ΥΒΡΙΝ.

*Cauſes why Men return out of* Italy *leſs learned and worſe mannered.*

The firſt, Forgetfulneſs of all good Things learned before; the ſecond, Dulneſs to receive either Learning, or Honeſty ever after; the third, a Mind embracing lightly the worſe Opinion, and barren of Diſcretion to make true Difference betwixt Good, and Ill, betwixt Truth, and Vanity; the fourth, a proud Diſdainfulneſs of other good Men in all honeſt Matters.

*Homer* & Plato *joined, and expounded.*

*Homer* and *Plato* have both one Meaning, look both to one End. For if a Man inglut himſelf with Vanity, or walter in Filthineſs like a Swine, all Learning, all Goodneſs is ſoon forgotten. Then quickly ſhall he become a dull Aſs, to underſtand either Learning or Honeſty; and yet ſhall he be as ſubtle as a Fox, in breeding of Miſchief, in bringing in Miſorder with a buſy Head, a diſcourſing Tongue, and a factious Heart, in every private Affair, in all Matters of State; with this pretty Property, always glad to commend the worſe Party, and ever ready to defend the falſer Opinion. And why? For where Will is given from Goodneſs to Vanity, the Mind is ſoon carried from right Judgment to any fond Opinion in Religion, in Philoſophy, or any other kind of Learning.

*A Swine.*

*An Aſs.*

*A Fox.*

Ἀφροσύνη, quid & unde.

ing. The fourth Fruit of vain Pleaſure, by *Homer* and *Plato*'s Judgment, is Pride in themſelves, Contempt of others, the very Badge of all thoſe that ſerve in *Circe*'s Court. The true meaning of both *Homer* and *Plato*, is plainly declared in one ſhort Sentence of the holy Prophet of God *Jeremiah*, crying out of the vain and vicious Life of the Iſraelites: „ *This People* (ſaith he) „ *be Fools and Dulheads to all* „ *Goodneſs, but ſubtle, cunning, and bold in* „ *any Miſchief*, &c. "Τβρις. Jeremiah, cap. 4. ver. 22.

The true Medicine againſt the Enchantments of *Circe*, the Vanity of licentious Pleaſure, the Enticements of all Sin, is in *Homer* the Herb *Moly*, with the black Root, and white Flower, ſour at the firſt, but ſweet in the End; which *Heſiod* termeth (*) the Study of Virtue, hard and irkſome in the Beginning, but in the End eaſy and pleaſant. And that which is moſt to be marvelled at, the divine Poet *Homer* ſaith plainly, that this Medicine againſt Sin and Vanity, is not found out by Man, but given, and taught by God. And for ſome ones Sake, that will have Delight to read that ſweet and godly Verſe, I will recite the very Words of Heſiodus de virtute. Homerus, divinus Poeta.

(*) *The Place in* Heſiod, *which he points to, is this,* ver. 289
Ἔργων καὶ Ἡμερ.

Τῆς δ' Ἀρετῆς ἱδρῶτα θεοὶ προπάροιθεν ἔθηκαν
Ἀθάνατοι. μακρὸς δὲ καὶ ὄρθιος οἶμος ἐπ' αὐτὴν,
Καὶ τρηχὺς τὸ πρῶτον. ἐπὴν δ' εἰς ἄκρον ἵκηαι,
Ῥηϊδίη δ' ἤπειτα πέλει, χαλεπὴ περ ἐοῦσα.

*These Verſes* Lucian *in his* Νεκυομαντεία, *calls* πάνσημα ἔπη, famous and celebrated Verſes.

*Homer*,

*Homer*, and also turn them into rude English Metre:

Odv. κ. —— Χαλεπὸν δέ τ' ἐείσεσιν
Ἀνδράσι γε θνητοῖσι. Θεοὶ δέ τι πάντα δύνανται.

In English thus,

*No mortal Man, with Sweat of Brow, or Toil (of Mind,*
*But only God, who can do all, that Herb doth (find.*

*Plato* also, that divine Philosopher, hath many godly Medicines against the Poison of vain Pleasure, in many Places, but specially in his Epistles to *Dionysius*, the Tyrant of *Sicily*: Yet against those that will needs become Beasts with serving of *Circe*, the Prophet *David* crieth most loud, *Nolite fieri, sicut equus, & mulus*; and by and by giveth the right Medicine, the true Herb *Moly*, *In camo & fræno maxillas eorum constringe*: that is to say, „ *Let God's Grace be* „ *the Bit: let God's Fear be the Bridle, to stay* „ *them from running headlong into Vice, and* „ *to turn them into the right Way again. Da-* *vid* in the second Psalm after, giveth the same Medicine, but in these plainer Words, *Diverte a malo, & fac bonum.*

Plat. ad Dionys.

Psal. 32, 9.

Psal. 34. 14.

But I am afraid, that over many of our Travellers into *Italy*, do not eschew the Way to *Circe*'s Court, but go, and ride, and run, and flie thither; they make great Haste to come to her; they make great Suit to serve her; yea, I could point out some with my Finger, that never had gone out of *England*, but only to serve *Circe* in *Italy*. Vanity, and Vice, and

and any Licence to ill Living in *England*, was counted ſtale and rude unto them. And ſo, being Mules and Horſes before they went, return very Swine and Aſſes home again: yet every where very Foxes with ſubtle and buſy Heads; and where they may, very Wolves, with cruel malicious Hearts. A marvellous Monſter, which for Filthineſs of Living, for Dulneſs to Learning himſelf, for Wilineſs in dealing with others, for Malice in hurting without Cauſe, ſhould carry at once in one Body, the Belly of a Swine, the Head of an Aſs, the Brain of a Fox, the Womb of a Wolf. If you think we judge amiſs, and write too ſore againſt you, hear what the Italian ſaith of the Engliſh Man, what the Maſter reporteth of the Scholar, who uttereth plainly, what is taught by him, and what is learned by you, ſaying, *Ingleſe Italianato, e un Diabolo incarnato*; that is to ſay, „ *You remain Men in Shape and Fa-* „ *ſhion, but become Devils in Life and Condi-* „ *tion.*

*A true Picture of a Knight of Circe's Court.*

*The Italian's Judgment of Engliſh Men brought up in* Italy.

This is not the Opinion of one, for ſome private Spite, but the Judgment of all in a common Proverb, which riſeth of that Learning, and thoſe Manners, which you gather in *Italy*: a good School-houſe of wholſom Doctrin, and worthy Maſters of commendable Scholars; where the Maſter had rather diſfame himſelf for his teaching, than not ſhame his Scholar for his learning. A good Nature of the Maſter, and fair Conditions of the Scholars. And now chuſe you, you Italian Engliſh Men, whether you will be angry with us, for

*The Italian diſfameth himſelf, to ſhame the Engliſh Man.*

for calling you Monſters, or with the Italians, for calling you Devils, or elſe with your own ſelves, that take ſo much Pains, and go ſo far, to make your ſelves both. If ſome yet do not well underſtand, what is an Engliſh Man Italianated, I will plainly tell him: „ *He that by living, and* „ *travelling in* Italy, *bringeth home into* England *out of* Italy, *the Religion, the Learn-* „ *ing, the Policy, the Experience, the Man-* „ *ners of* Italy. That is to ſay, for Religion, Papiſtry, or worſe; for Learning, leſs commonly than they carried out with them; for Policy, a factious Heart, a diſcourſing Head, a Mind to meddle in all Mens Matters; for Experience, Plenty of new Miſchiefs, never known in *England* before; for Manners, Variety of Vanities, and Change of filthy Living.

*An Engliſh Man Italianated.*

*1. The Religion, 2. the Learning, 3. the Policy, 4. the Experience, and, 5. the Manners, gotten in* Italy.

Theſe be the Enchantments of *Circe*, brought out of *Italy*, to marr Mens Manners in *England*; much by Example of ill Life, but more by Precepts of fond Books, of late tranſlated out of Italian into Engliſh, ſold in every Shop in *London*; commended by honeſt Titles, the ſooner to corrupt honeſt Manners; dedicated over boldly to virtuous and honourable Perſonages, the eaſilier to beguile ſimple and innocent Wits. „ *It is pity, that thoſe which* „ *have Authority and Charge, to allow and* „ *diſallow Books to be printed, be no more cir-* „ *cumſpect herein, than they are.* Ten Sermons at *Paul's* Croſs do not ſo much good for moving Men to true Doctrin, as one of thoſe Books do harm, with enticing Men to ill Living. Yea, I ſay farther, thoſe

*Italian Books tranſlated into Engliſh.*

thoſe Books tend not ſo much to corrupt honeſt Living, as they do to ſubvert true Religion. More Papiſts be made by your merry Books of *Italy*, than by your earneſt Books of *Louvain*. And becauſe our great Phyſicians do wink at the Matter, and make no Account of this Sore, I, though not admitted one of their Fellowſhip, yet having been many Years a Prentice to God's true Religion, and truſt to continue a poor Journyman therein all Days of my Life, for the Duty I owe, and Love I bear both to true Doctrin, and honeſt Living, though I have no Authority to amend the Sore my ſelf, yet I will declare my good Will, to diſcover the Sore to others.

St. *Paul* ſaith, „ that *Sects and ill Opini-* Epiſt. ad
„ *ons be the Works of the Fleſh, and Fruits of* Gal. 5. 19.
„ *Sin.* This is ſpoken no more truly for the Doctrin, than ſenſible for the Reaſon. And why? „ *For ill Doings breed ill Think-* Voluntas reſpicit Bonum.
„ *ings; and of corrupted Manners, ſpring per-*
„ *verted Judgments.* And how? There be in Man two ſpecial things; Man's Will, Man's Mind. Where Will inclineth to Goodneſs, the Mind is bent to Truth. Where Will is carried from Goodneſs to Vanity, the Mind is ſoon drawn from Truth to falſe Opinion. And ſo, the readieſt Way to entangle the Mind with falſe Doctrin, is firſt to entice the Will to wanton Living. Therefore when the buſy and open Papiſts abroad, could not by their contentious Books turn Men in *England* faſt enough from Truth and right Judgment in Doctrin, then the ſubtle, and ſecret Papiſts

Mens reſpicit Verum.

piſts at home, procured bawdy Books to be tranſlated out of the Italian Tongue, whereby over many young Wills and Wits allured to Wantonneſs, do now boldly contemn all ſevere Books, that ſound to Honeſty and Godlineſs.

In our Forefathers Time, when Papiſtry, as a ſtanding Pool, covered and overflowed all *England*, few Books were read in our Tongue, ſaving certain Books of Chivalry, as they ſaid for Paſtime and Pleaſure; which, as ſome ſay, were made in Monaſteries by idle Monks, or wanton Canons. As one for Example, *Morte Arthur*; the whole Pleaſure of which Book ſtandeth in two ſpecial Points, in open Manſlaughter, and bold Bawdry. In which Book thoſe be counted the nobleſt Knights, that do kill moſt Men without any Quarrel, and commit fouleſt Adulteries by ſubtleſt Shifts: as Sir *Launcelot*, with the Wife of King *Arthur* his Maſter; Sir *Triſtram* with the Wife of King *Mark* his Uncle; Sir *Lamerock* with the Wife of King *Lote*, that was his own Aunt. This is good Stuff for wiſe Men to laugh at, or honeſt Men to take pleaſure at. Yet I know, when God's Bible was baniſhed the Court, and *Morte Arthur* received into the Prince's Chamber.

Morte Arthur.

What Toys the daily reading of ſuch a Book may work in the Will of a young Gentleman, or a young Maid, that liveth wealthily, and idlely, wiſe Men can judge, and honeſt Men do pity. And yet ten *Morte Arthurs* do not the tenth Part ſo much Harm, as one of theſe Books made in

in *Italy*, and translated in *England*. They open, not fond and common Ways to Vice, but such subtle, cunning, new, and divers Shifts, to carry young Wills to Vanity, and young Wits to Mischief, to teach old Bawds new School Points, as the simple Head of an English Man is not able to invent, nor never was heard of in *England* before, yea when Papistry overflowed all. Suffer these Books to be read, and they shall soon displace all Books of godly Learning. „ *For they, carrying the Will* „ *to Vanity, and marring good Manners, shall* „ *easily corrupt the Mind with ill Opinions,* „ *and false Judgment in Doctrin; first to* „ *think ill of all true Religion, and at last to* „ *think nothing of God himself; one special* „ *Point that is to be learned in* Italy, *and Ita-* „ *lian Books.* And that which is most to be lamented, and therefore more needful to be looked to, there be more of these ungracious Books set out in Print within these few Months, than have been seen in *England* many score Years before. And because our English Men made Italians cannot hurt but certain Persons, and in certain Places, therefore these Italian Books are made English, to bring Mischief enough openly and boldly, to all States, great and mean, young and old, every where.

And thus you see, how Will enticed to Wantonness doth easily allure the Mind to false Opinions; and how corrupt Manners in Living, breed false Judgment in Doctrin; how Sin, and Fleshliness, bring forth Sects and Heresies: And therefore suffer not vain Books to breed Vanity in Mens Wills,

Wills, if you would have God's Truth take Root in Mens Minds.

*The Italian Proverb expounded.*

That Italian, that first invented the Italian Proverb against our English Men Italianated, meant no more their Vanity in Living, than their lewd Opinion in Religion: For in calling them Devils, he carrieth them clean from God; and yet he carrieth them no farther, than they willingly go themselves; that is, where they may freely say their Minds to the open Contempt of God, and all Godliness, both in Living and Doctrin.

And how? I will express how; not by a Fable of *Homer*, nor by the Philosophy of *Plato*, but by a plain Truth of God's Word, sensibly uttered by *David* thus; these Men, *abominabiles facti in studiis suis*, think verily, and sing gladly the Verse before, *Dixit insipiens in corde suo, non est Deus*: that is to say, they giving themselves up to Vanity, shaking off the Motions of Grace, driving from them the Fear of God, and running headlong into all Sin, first lustily contemn God, then scornfully mock his Word, and also spitefully have, and hurt all well Willers thereof. „ *Then* „ *they have in more Reverence the Triumphs* „ *of* Petrach, *than the Genesis of* Moses; „ *they make more Account of* Tully's *Offices*, „ *than St.* Paul's *Epistles*; *of a Tale in* Bo„ cace, *than the Story of the Bible. Then* „ *they count as Fables the holy Mysteries of* „ *Christian Religion. They make Christ and* „ *his Gospel only serve Civil Policy.* Then neither Religion cometh amiss to them: In time they be Promoters of both openly;

Psal. 14. 1.

ly: in Place again Mockers of both privily; as I wrote once in a rude Rhyme:

*Now new, now old, now both, now neither;*
*To serve the World's Course, they care not with (whether.*

For where they dare, in Company where they like, they boldly laugh to Scorn both Protestant and Papist. They care for no Scripture; they make no Account of general Councils; they contemn the Consent of the Church; they pass for no Doctors; they mock the Pope, they rail on *Luther*; they allow neither Side; they like none, but only themselves. The Mark they shoot at, the End they look for, the Heaven they desire, is only their own present Pleasure, and private Profit; whereby they plainly declare of whose School, of what Religion they be; that is, „ *Epicures in Living, and* Ἄθεοι *in Doctrin.* This last Word is no more unknown now to plain English Men, than the Person was unknown sometime in *England*, until some English Man took Pains, to fetch that deviliſh Opinion out of *Italy*. These Men thus Italianated abroad, cannot abide our godly Italian Church at home; they be not of that Parish; they be not of that Fellowship; they like not that Preacher; they hear not his Sermons, except sometimes for Company, they come thither to hear the Italian Tongue naturally spoken, not to hear God's Doctrin truly preached.

*The Italian Church in London.*

And yet these Men in Matters of Divinity, openly pretend a great Knowledge, and have privately to themselves a very compendious Understanding of all, which nevertheless they will utter, when, and where they list. And that is this; All the Mysteries of *Moses*, the whole Law, and Ceremonies, the Psalms and Prophets, Christ and his Gospel, GOD, and the Devil, Heaven and Hell, Faith, Conscience, Sin, Death, and all, they shortly wrap up, they quickly expound with this one half Verse of *Horace*, *Credat Judæus Apella*.

Yet though in *Italy* they may freely be of no Religion, as they are in *England* in very deed too, nevertheless returning home into *England*, they must countenance the Profession of the one or the other, howsoever inwardly they laugh to Scorn both. And though for their private Matters, they can follow, fawn, and flatter noble Personages, contrary to them in all Respects; yet commonly they ally themselves with the worst Papists, to whom they be wedded, and do well agree together in three proper Opinions; in open Contempt of God's Word, in a secret Security of Sin, and in a bloody Desire to have all taken away by Sword, or Burning, that be not of their Faction. They that do read with an indifferent Judgment (*) *Pighius*, and *Machiavel*, two indifferent Patriarchs

*Papistry and Impiety agree in three Opinions.*

Pighius.

Machiavel.

(*) Albertus Pighius, *a famous Champion for the Romish Cause, and one of* Luther's *Antagonists.* Meminerit Cardinalem Campegium, Albertum Pighium, alioſq; complures ſuos docuiſſe,

Patriarchs of these two Religions, do know full well that I say true.

Ye see what Manners and Doctrin our English Men fetch out of *Italy*: For finding no other there, they can bring no other hither. And therefore many godly and excellent learned English Men, not many Years ago, did make a better Choice; when open Cruelty drave them out of this Country, to place themselves there, where Christ's Doctrin, the Fear of God, Punishment of Sin, and Discipline of Honesty, were had in special Regard.

*Wise and honest Travellers.*

*Germany.*

I was once in *Italy* my self: but I thank God, my Abode there was but nine Days; and yet I saw in that little Time, in one City, more Liberty to Sin, than ever I heard tell of in our noble City of *London* in nine Year. I saw, it was there as free to sin, not only without all Punishment, but also without any Man's marking, as it is free in the City of *London*, to chuse without all Blame, whether a Man lust to wear Shoe or Pantocle. And good Cause why: For being unlike in Truth of Religion, they must needs be unlike in Honesty of Living. For blessed be Christ, in our City of *London*, commonly the Commandments of God be more diligently taught, and the Service of God more reverently used, and that daily in many private Mens Houses, than they be in *Italy* once a Week in their common Chur-

*Venice. London.*

*Service of God in England.*

cuisse, Sacerdotem illum multò sanctius & castius vivere, qui alat concubinam, quàm qui uxorem habeat in matrimonio. *Jacob. Apol.*

*Service of God in Italy.*

ches; where masking Ceremonies, to delight the Eye, and vain Sounds, to please the Ear, do quite thrust out of the Churches all Service of God in Spirit and Truth. Yea, the Lord Mayor of *London*, being but a Civil Officer, is commonly for his Time, more diligent in punishing Sin, the bent Enemy against God and good Order, than all the bloody Inquisitors in *Italy* be in seven Year. For their Care and Charge is, not to punish Sin, not to amend Manners, not to purge Doctrin, but only to watch and oversee that Christ's true Religion set no sure Footing, where the Pope hath any Jurisdiction.

*The Lord Mayor of London.*

*The Inquisitors in Italy.*

*An ungodly Policy.*

I learned, when I was at *Venice*, that there it is counted good Policy, when there be four or five Brethren of one Family, one only to marry, and all the rest, to walter with as little Shame in open Lechery, as Swine do here in the common Mire. Yea, there be as fair Houses of Religion, as great Provision, as diligent Officers to keep up this Misorder, as *Bridewel* is, and all the Masters there, to keep down Misorder. And therefore, (*) if the Pope himself do not only grant Pardons to further these wicked Purposes abroad in *Italy*, but also (although this present Pope in the Beginning made some Shew of misliking thereof) assign both Meed and Merit to the Maintenance of

(*) Nondum ille, spero, oblitus est, multa esse Romæ publicarum meretricum millia, & se ex illis in singulos annos, vectigalis nomine, colligere ad triginta millia ducatorum. Obliviscí non potest, se Romæ lenocinium publicè exercere, & de fædissima mercede fæde ac nequiter delitiari. *Jullii Apol.*

Stews

Stews and Brothel Houſes at home in *Rome*; then let wiſe Men think *Italy* a ſafe Place for wholſome Doctrin, and godly Manners, and a fit School for young Gentlemen of *England* to be brought up in.

Our Italians bring home with them other Faults from *Italy*, though not ſo great as this of Religion, yet a great deal greater, than many good Men can well bear. For commonly they come home common Contemners of Marriage, and ready Perſwaders of all others to the ſame; not becauſe they love Virginity, nor yet becauſe they hate pretty young Virgins, but being free in *Italy* to go whither ſo ever Luſt will carry them, they do not like, that Law and Honeſty ſhould be ſuch a Bar to their Liberty at home in *England*. And yet they be the greateſt Makers of Love, the daily Dalliers with ſuch pleaſant Words, with ſuch ſmiling and ſecret Countenances, with ſuch Signs, Tokens, Wagers, purpoſed to be loſt, before they were purpoſed to be made, with Bargains of wearing Colours, Flowers, and Herbs, to breed Occaſion of ofter meeting of Him and Her, and bolder talking of this and that, *&c.* And although I have ſeen ſome innocent of all Ill, and ſtaid in all Honeſty, that have uſed theſe things without all Harm, without all Suſpicion of Harm; yet theſe Knacks were brought firſt into *England* by them, that learned them before in *Italy* in *Circe*'s Court; and how courtly Courteſies ſo ever they be counted now, yet if the Meaning and

*Contempt of Marriage.*

Manners of some that do use them, were somewhat amended, it were no great Hurt, neither to themselves, nor to others.

Another Property of these our English Italians is, to be marvellous singular in all their Matters; singular in Knowledge, ignorant of nothing; so singular in Wisdom (in their own Opinion) as scarce they count the best Counsellor the Prince hath, comparable with them: common Discoursers of all Matters, busy Searchers of most secret Affairs, open Flatterers of great Men, privy Mislikers of good Men, fair Speakers with smiling Countenances, and much Courtesy openly to all Men; ready Backbiters, sore Nippers, and spiteful Reporters privily of good Men. And being brought up in *Italy* in some free City, as all Cities be there; where a Man may freely discourse against what he will, against whom he lust, against any Prince, against any Government, yea against God himself, and his whole Religion; where he must be either *Guelf*, or *Gibiline*; either French, or Spanish; and always compelled to be of some Party, of some Faction, he shall never be compelled to be of any Religion: And if he meddle not overmuch with Christ's true Religion, he shall have free Liberty to embrace all Religions, and become if he lust, at once, without any Let or Punishment, Jewish, Turkish, Papish, and Devilish.

A young Gentleman, thus bred up in this goodly School, to learn the next and ready Way to ſin, to have a buſy Head, a factious Heart, a talkative Tongue, fed with diſcourſing of Factions, led to contemn God and his Religion, ſhall come home into *England* but very ill taught, either to be an honeſt Man himſelf, a quiet Subject to his Prince, or willing to ſerve God, under the Obedience of true Doctrin, or within the Order of honeſt Living.

I know, none will be offended with this my general Writing, but only ſuch, as find themſelves guilty privately therein; who ſhall have good Leave to be offended with me, until they begin to amend themſelves. I touch not them that be good, and I ſay too little of them that be naught. And ſo, though not enough for their Deſerving, yet ſufficiently for this Time, and more elſe-when, if Occaſion require.

And thus much have I wandred from my firſt Purpoſe of teaching a Child, yet not altogether out of the Way, becauſe this whole Talk hath tended to the only Advancement of Truth in Religion, and Honeſty of Living; and hath been wholly within the Compaſs of Learning and good Manners, the ſpecial Points belonging to the right bringing up of Youth.

But to my Matter: As I began plainly and ſimply with my young Scholar, ſo will I not leave him, God willing, until

I have brought him a perfect Scholar out of the School, and placed him in the University, to become a fit Student for Logick, and Rhetorick; and so after to Physick, Law, or Divinity, as Aptness of Nature, Advice of Friends, and God's Disposition shall lead him.

THE

# THE SECOND BOOK,

## Teaching the ready Way

## To the Latin Tongue.

AFter that your Scholar, as I ſaid before, ſhall come in deed, firſt to a ready Perfectneſs in Tranſlating, then to a ripe and skilful Choice in marking out his ſix Points; as,

1. *Proprium.*
2. *Tranſlatum.*
3. *Synonymum.*
4. *Contrarium.*
5. *Diverſum.*
6. *Phraſes.*

Then take this Order with him: Read daily unto him ſome Book of *Tully*; as the third Book of Epiſtles, choſen out by *Sturmius*, *de Amicitia*, *de Senectute*, or that excellent Epiſtle containing almoſt the whole firſt Book *ad Q. Fratrem*; ſome Comedy of *Terence*, or *Plautus*. But in *Plautus*, skilful Choice muſt be uſed by the Maſter, to train his Scholar to a Judgment,

Cicero.

Terentius.

Plautus.

ment, in cutting out perfectly over-old and unproper Words. *Cæsar's* Commentaries are to be read with all Curiosity, wherein especially (without all Exception to be made either by Friend or Foe) is seen the unspotted Propriety of the Latin Tongue, even when it was, as the Grecians say, in ἀκμῇ, that is, at the highest Pitch of all Perfectness; or some Orations of *T. Livius*, such as be both longest and plainest.

Jul. Cæsar.

T. Livius.

These Books I would have him read now, a good deal at every Lecture; for he shall not now use daily Translation, but only construe again, and parse, where ye suspect is any Need: Yet let him not omit in these Books his former Exercise, in marking diligently, and writing orderly out of his six Points; and for Translating, use you your self every second or third Day, to chuse out some Epistle *ad Atticum*, some notable common Place out of his Orations, or some other Part of *Tully*, by your Discretion, which your Scholar may not know where to find; and translate it you your self into plain natural English; and then give it him to translate into Latin again, allowing him good Space and Time, to do it both with diligent Heed, and good Advisement.

Here his Wit shall be new set on Work; his Judgment, for right Choice, truly tried; his Memory, for sure retaining, better exercised, than by learning any thing without the Book; and here, how much he hath profited, shall plainly appear. When he bringeth it translated unto you,

bring

bring you forth the Place of *Tully*; lay them together, compare the one with the other; commend his good Choice, and right placing of Words; ſhew his Faults gently, but blame them not over ſharply; for of ſuch Miſſings, gently admoniſhed of, proceedeth glad and good Heed-taking; of good Heed-taking, ſpringeth chiefly Knowledge, which after groweth to Perfectneſs, if this Order be diligently uſed by the Scholar, and gently handled by the Maſter. For here ſhall all the hard Points of Grammar, both eaſily, and ſurely be learned up; which Scholars in common Schools, by making of Latines, be groping at with Care, and Fear, and yet in many Years they ſcarce can reach unto them.

I remember, when I was young, in the North they went to the Grammar School little Children; they came from thence great Lubbers, always learning, and little profiting; learning without Book every thing, underſtanding within the Book little or nothing. Their whole Knowledge by learning without the Book, was tied only to their Tongue and Lips, and never aſcended up to the Brain and Head; and therefore was ſoon ſpit out of the Mouth again. They were as Men always going, but ever out of the Way. And why? For their whole Labour, or rather great Toil without Order, was even vain Idleneſs without Profit. Indeed they took great Pains about Learning, but employed ſmall Labour in Learning; when by this Way preſcribed in this Book, being ſtraight, plain,

plain, and eaſy, the Scholar is always labouring with Pleaſure, and ever going right on forward with Profit. Always labouring I ſay; for, or he have conſtrued, parſed, twice tranſlated over by good Adviſement, marked out his ſix Points by skilful Judgment, he ſhall have neceſſary Occaſion, to read over every Lecture a dozen times at the leaſt. Which becauſe he ſhall do always in Order, he ſhall do it always with Pleaſure, „ *And Pleaſure* „ *allureth Love, Love hath luſt to Labour,* „ *Labour always obtaineth his Purpoſe*; as moſt truly both *Ariſtotle* in his Rhetorick, and *Oedipus* in *Sophocles* do teach, ſaying, *οὐ γὰρ ἐκπονούμενον ἄλγος, &c.* And this oft reading, is the very right following of that good Counſel, (*) which *Pliny* doth give to his Friend *Fuſcus*, ſaying, *Multum, non multa.* But to my Purpoſe again:

Rhet. 2. In Oedip. Tyr.

Epiſt. lib. 7. Ep. 9.

When by this diligent, and ſpeedy reading over thoſe forenamed good Books of *Tully, Terence, Cæſar*, and *Livy*, and by this ſecond kind of tranſlating out of your Engliſh, Time ſhall breed Skill, and Uſe ſhall bring Perfection: Then ye may try, if ye will, your Scholar with the third kind of Tranſlation: although the two firſt Ways, by mine Opinion, be not only ſufficient of themſelves, but alſo ſurer, both for the Maſter's Teaching, and Scholar's Learning, than this third Way is; which is thus:

(*) *The Sentence in* Pliny's *Epiſtles here referr'd to, is this:* Tu memineris, ſui cujuſq; generis auctores diligenter eligere. Aiunt enim, multùm legendum eſſe, non multa.

Write

Write you in Engliſh ſome Letter, as it were from him to his Father, or to ſome other Friend, naturally, according to the Diſpoſition of the Child; or ſome Tale, or Fable, or plain Narration, according as *Aphthonius* beginneth his Exerciſes of Learning; and let him tranſlate it into Latin again, abiding in ſuch Place, where no other Scholar may prompt him. But yet, uſe you your ſelf ſuch Diſcretion for Choice therein, as the Matter may be within the Compaſs, both for Words and Sentences, of his former Learning and Reading. And now take Heed, leſt your Scholar do not better in ſome Point, than you your ſelf, except ye have been diligently exerciſed in theſe kinds of Tranſlating before.

I had once a Proof hereof, tried by good Experience, by a dear Friend of mine, when I came firſt from *Cambridge* to ſerve the Queen's Majeſty, then Lady *Elizabeth*, lying at worthy Sir *Antony Denys* in *Cheſton*. *John Whitney*, a young Gentleman, was my Bedfellow; who willing by good Nature, and provoked by mine Advice, began to learn the Latin Tongue, after the Order declared in this Book. We began after *Chriſtmas*; I read unto him *Tully de Amicitia*, which he did every Day twice tranſlate, out of Latin into Engliſh, and out of Engliſh into Latin again. About St. *Laurence* Tide after, to prove how he profited, I did chuſe out *Torquatus* Talk *de Amicitia*, in the latter End of the firſt Book *de Finibus*; becauſe that Place was the ſame in Matter, like in Words

MVSEVM BRITANNICVM

Words and Phraſes, nigh to the Form and Faſhion of Sentences, as he had learned before in *de Amicitia*. I did tranſlate it my ſelf into plain Engliſh, and gave it him to turn into Latin; which he did ſo choicely, ſo orderly, ſo without any great Miſs in the hardeſt Points of Grammar, that ſome in ſeven Year in Grammar Schools, yea, and ſome in the Univerſity too, cannot do half ſo well. This worthy young Gentleman, to my greateſt Grief, to the great Lamentation of that whole Houſe, and ſpecially to that moſt noble Lady, now Queen *Elizabeth* her ſelf, departed within few Days out of this World.

And if in any Cauſe, a Man may without Offence of God ſpeak ſomewhat ungodly, ſurely it was ſome Grief unto me, to ſee him hie ſo haſtily to God, as he did. A Court full of ſuch young Gentlemen, were rather a Paradiſe, than a Court upon Earth. And though I had never poetical Head, to make any Verſe in any Tongue; yet either Love, or Sorrow, or both, did wring out of me then, certain careful Thoughts of my good Will towards him; which in my Mourning for him fell forth more by Chance, than either by Skill or Uſe, into this kind of miſorderly Metre.

*Mine own* John Whitney, *now farewell,*
*Now Death doth part us twain:*
*No Death, but parting for a while,*
*Whom Life ſhall join again.*

*Therefore*

MVSEVM
BRITANNICVM

*Therefore my Heart ceaſe Sighs and Sobs,*
*Ceaſe Sorrow's Seed to ſow;*
*Whereof no Gain, but greater Grief,*
*And hurtful Care may grow.*

*Yet when I think upon ſuch Gifts*
*Of Grace, as God him lent;*
*My Luſs his Gain, I muſt a while,*
*With joyful Tears lament.*

*Young Years to yield ſuch Fruit in Court,*
*Where Seed of Vice is ſown;*
*Is ſometime read, in ſome Place ſeen,*
*Amongſt us ſeldom known.*

*His Life he led, Chriſt's Lore to learn,*
*With Will to work the ſame;*
*He read to know, and knew to live,*
*And liv'd to praiſe his Name.*

*So faſt a Friend, ſo Foe to few,*
*So good to every Wight;*
*I may well wiſh, but ſcarcely hope*
*Again to have in Sight.*

*The greater Joy his Life to me,*
*His Death the greater Pain:*
*His Life in Chriſt ſo ſurely ſet,*
*Doth glad my Heart again.*

*His Life ſo good, his Death better,*
*Do mingle Mirth with Care,*
*My Spirit with Joy, my Fleſh with Grief,*
*So dear a Friend to ſpare.*

*Thus God the good, while they be good,*
*Doth take, and leave us ill;*
*That we ſhould mend our ſinful Life,*
*In Life to tarry ſtill.*

*Thus*

*Thus we well left, be better reſt,*
*In Heaven to take his Place,*
*That by like Life, and Death, at laſt,*
*We may obtain like Grace.*

*Mine own* John Whitney, *again farewell;*
*A while thus part in twain;*
*Whom Pain doth part in Earth, in Heaven*
*Great Joy ſhall ſhall join again.*

In this Place, or I proceed farther, I will now declare, by whoſe Authority I am led, and by what Reaſon I am moved to think, that this Way of double Tranſlation out of one Tongue into another, in either only, or at leaſt chiefly to be exerciſed, ſpecially of Youth, for the ready and ſure obtaining of any Tongue.

There be ſix Ways appointed by the beſt learned Men, for the learning of Tongues, and increaſe of Eloquence; as,

1. *Tranſlatio linguarum.*
2. *Paraphraſis.*
3. *Metaphraſis.*
4. *Epiteme.*
5. *Imitatio.*
6. *Declamatio.*

All theſe be uſed, and commended, but in Order, and for Reſpects, as Perſon, Ability, Place, and Time ſhall require. The five laſt be fitter for the Maſter, than the Scholar; for Men, than for Children; for the Univerſities, rather than for Grammar Schools. Yet nevertheleſs, which is fitteſt in mine Opinion for our School,

and

and which is either wholly to be refused, or partly to be used for our Purpose; I will by good Authority, and some Reason I trust, particularly of every one, and largely enough of them all, declare orderly unto you.

*Translatio Linguarum.*

Translation is easy in the Beginning for the Scholar, and bringeth also much Learning, and great Judgment to the Master. It is most common, and most commendable of all other Exercises for Youth: Most common; for all your Constructions in Grammar Schools be nothing else but Translations: but because they be not double Translations, (as I do require) they bring forth but simple and single Commodity; and because also they lack the daily Use of Writing, which is the only thing that breedeth deep Root, both in the Wit, for good Understanding, and in the Memory, for sure Keeping of all that is learned: Most commendable also, and that by the Judgment of all Authors, which intreat of these Exercises. *Tully* in the Person of *L. Crassus*, (whom he maketh his Example of Eloquence and true Judgment in Learning) doth not only praise specially, and chuse this Way of Translation for a young Man, but doth also (*) discommend and refuse his own former

De Orat. lib. 1.

(*) *These are* Crassus's *Reasons against this sort of Exercise:* Sed post animadverti, hoc esse in hoc vitii, quod ea verba, quæ maximè cujusq; rei propria, quæq; essent ornatissima

former Wont, in exercising *Paraphrasin, & Metaphrasin*. *Paraphrasis* is, to take some eloquent Oration, or some notable common Place in Latin, and express it with other Words: *Metaphrasis* is, to take some notable Place out of a good Poet, and turn the same Sense into Metre, or into other Words in Prose. *Crassus*, or rather *Tully*, doth mislike both these Ways; because the Author, either Orator or Poet, had chosen out before the fittest Words, and aptest Composition for that Matter; and so he, in seeking other, was driven to use the worse.

Quintil. de Instit. Orat. lib. X.

*Quintilian* also preferreth Translation (†) before all other Exercises; yet having a Lust to dissent from *Tully* (as he doth in very many Places, if a Man read his Rhetorick over advisedly; and that rather of an envious Mind, than of any just Cause) doth greatly commend *Paraphrasis*, (*) crossing spitefully *Tully*'s Judgment in re-

atq; optima, occupasset aut Ennius, si ad ejus versus me exercerem, aut Gracchus, si ejus orationem mihi fortè proposuissem. ita, si iisdem verbis uterer, nihil prodesse; si aliis, etiam obesse, cùm minus idoneis uti consuescerem. *De Orat. Lib.* 1. *Pag.* 92.

(†) Quintilian *does not seem heartily to recommend this Way of translating out of Greek into Latin; but rather gives us the Opinion and Judgment of the old Orators about it, adding, that it was much practised by* Crassus, Cicero, *and* Messala. *His Words are,* Vertere Græca in Latinum veteres nostri oratores optimum judicabant.

(*) Sed & illa ex Latinis conversio, multùm & ipsa contulerit. —— —— Idebq; ab illis dissentio, qui vertere orationes Latinas vetant, quia optimis occupatis, quicquid aliter dixerimus, necesse sit esse deterius. Nam neq; semper est desperandum, aliquid illis, quæ dicta sunt, melius posse reperiri; neq; adeò jejunam ac pauperem natura eloquentiam fecit, ut una de re benè dici, nisi semel non possit. *De Instit. Orat. lib.* 10.

fusing

fusing the same: and so do *Ramus*, and *Tallæus* even at this Day in *France* too. But such Singularity in dissenting from the best Mens Judgments, in liking only their own Opinions, is much misliked of all them, that join with Learning, Discretion and Wisdom. For he, that can neither like *Aristotle* in Logick and Philosophy, nor *Tully* in Rhetorick and Eloquence, will from these Steps, likely enough, presume by like Pride, to mount higher, to the misliking of greater Matters; that is, either in Religion, to have a dissentious Head, or in the Commonwealth, to have a factious Heart: As I knew one, a Student in *Cambridge*, who for a Singularity began first, to dissent in the Schools from *Aristotle*, and soon after became a perverse *Arrian*, against Christ and all true Religion; and studied diligently *Origen*, *Basilius*, and St. *Hierome*, only to glean out of their Works the pernicious Heresies of *Celsus*, *Eunomius*, and *Helvidius*, whereby the Church of Christ was so poisoned withal.

But to leave these high Points of Divinity: surely in this quiet and harmless Controversy, for the liking, or misliking of *Paraphrasis* for a young Scholar; even as far as *Tully* goeth beyond *Quintilian*, *Ramus*, and *Tallæus*, in perfect Eloquence, even so much by mine Opinion, come they behind *Tully*, for true Judgment in teaching the same.

*Plinius Secundus*, a wise Senator of great Experience, excellently learned himself, a liberal Patron of learned Men, and the

Plinius Secundus dedit Quintili-

pureſt Writer, in mine Opinion, of all his Age, (I except not *Suetonius*, his two Schoolmaſters *Quintilian*, and *Tacitus*, nor yet his moſt excellent learned Uncle, the elder *Plinius*) doth expreſs in an Epiſtle to his Friend *Fuſcus*, many good Ways for Order in Study; but he beginneth with Tranſlation, and preferreth it before all the reſt. And becauſe (*) his Words be notable, I will recite them.

ano præceptori ſuo, in matrimonium filiæ, 60000 nummos. Epiſt. lib. 7. Ep. 9.

*Utile in primis, ut multi præcipiunt, ex Græco in Latinum, & ex Latino vertere in Græcum: Quo genere exercitationis, proprietas ſplendorq; verborum, apta ſtructura ſententiarum, figurarum copia, & explicandi vis colligitur. Præterea imitatione optimorum, facultas ſimilia inveniendi paratur: & quæ legentem fefelliſſent, transferentem fugere non poſſunt. Intelligentia ex hoc, & judicium acquiritur.*

(*) *There is ſo great a Difference in this Citation out of* Pliny *from the printed Copies, that I'm ſatisfied, Mr.* Aſcham (*as I have obſerv'd before*) *truſted to his Memory only, without ever looking into his Author. This will appear plain enough to any one, that ſhall compare this Paſſage, as it ſtands here, with* Pliny's *Text, which I ſhall give the Reader out of* Boxhornius's *Edition, printed by* Elzevir.

Utile inprimis, & multi præcipiunt, vel ex Græco in Latinum, vel ex Latino vertere in Græcum: quo genere exercitationis proprietas ſplendorq; verborum, copia figurarum, vis explicandi, præterea imitatione optimorum ſimilia inveniendi facultas paratur: ſimul quæ legentem fefelliſſent, transferentem fugere non poſſunt. Intelligentia ex hoc & judicium acquiritur.

*Now leſt any ſhould wonder at this ſtrange Inaccuracy (for ſo it ſeems to be) in a Perſon of Mr.* Aſcham's *Learning and Judgment; I ſhall tranſcribe what* Caſaubon *in his Notes on* Theocritus, *has remark'd on the like Occaſion.*

Veterum grammaticorum mos eſt in proferendis auctorum locis, id unicum, cujus gratia eos laudant, ſpectare, neglecta interim ſententia. Ex eo eſt, quòd multa ſæpè apud eos aliter ſcripta inveniuntur, quàm in ipſis auctoribus habentur.

Ye

Ye perceive how *Pliny* teacheth, that by this Exercise of double translating, is learned easily, sensibly, by little and little, not only all the hard Congruities of Grammar, the Choice of aptest Words, the right framing of Words, and Sentences, Comelinesse of Figures, and Forms fit for every Matter, and proper for every Tongue: but that which is greater also, in marking daily, and following diligently thus the Steps of the best Authors, like Invention of Arguments, like Order in Disposition, like Utterance in Elocution is easily gathered up; whereby your Scholar shall be brought not only to like Eloquence, but also, to all true Understanding, and right Judgment, both for Writing and Speaking. And where *Dionysius Halicarnassæus* hath written two excellent Books, (*) the one *de Delectu optimorum verborum*, (the which, I fear, is lost) the other, of the right Framing of Words and Sentences, which doth remain yet in Greek, to the great Profit of all them, that truly study for Eloquence: Yet this Way of double translating, shall bring the whole Profit of both these Books to a diligent Scholar, and that easily and plea-

(*) Dionysius *in the Beginning of his excellent Treatise* περὶ Συνθέσεως ὀνομάτων, *acquaints young* Rufus Melitius, *he design'd him another Present, the Year following, on his next ensuing Birth-day; which should be a Treatise, concerning* the right Choice of Words. *But whether he ever perform'd what he there promises, is uncertain.* Εἰσὶ δέ τινες οἳ καὶ περὶ τῆς Ἐκλογῆς τῶν ὀνομάτων ἐπαγγελλόμενοι ἐξήσεσθαι σοι γράφειν· ἵνα τὸν λειπόντα τόπον τελείως ἐξειργασμένον ἔχῃς. ἐκείνην μὲν οὖν τὴν πραγματείαν εἰς νέωτα πάλιν ὥραν σοὶ τῶν ἀντῶν πρόκειται.

ſantly, both for fit Choice of Words, and apt Compoſition of Sentences.

And by theſe Authorities, and Reaſons am I moved to think this Way of double tranſlating, either only, or chiefly, to be fitteſt for the ſpeedy and perfect attaining of any Tongue. And for ſpeedy attaining, I durſt venture a good Wager, if a Scholar, in whom is Aptneſs, Love, Diligence, and Conſtancy, would but tranſlate after this ſort, one little Book in *Tully*, (as *de Senectute*, with two Epiſtles, the firſt *ad Q. Fratrem*, the other *ad Lentulum*, the laſt ſave one in the firſt Book) that Scholar, I ſay, ſhould come to a better Knowledge in the Latin Tongue, than the moſt Part do, that ſpend four or five Years in toſſing all the Rules of Grammar in common Schools. Indeed this one Book with theſe two Epiſtles, is not ſufficient to afford all Latin Words (which is not neceſſary for a young Scholar to know) but it is able to furniſh him fully, for all Points of Grammar, with the right placing, ordering, and Uſe of Words, in all kind of Matter. And why not? For it is read, that *Dion Pruſſæus*, that wiſe Philoſopher, and excellent Orator of (*) all his Time, did come to the great Learning and Utterance that was in him, by reading, and following only two Books, *Phædon Platonis*, and *Demoſthenes* moſt notable Oration, περὶ Παραπρεσβείας.

And a better and nearer Example herein may be, our moſt noble Queen *Eliza-*

(*) *He lived in* Trajan's *Time, and in great Favour and Eſteem with the Emperour.*

*beth*,

*beth*, who never took yet Greek nor Latin Grammar in her Hand, after the first declining of a Noun and a Verb; but only by this double translating of *Demosthenes* and *Isocrates* daily, without missing every Forenoon, and likewise some Part of *Tully* every Afternoon, for the Space of a Year or two, hath attained to such a perfect Understanding in both the Tongues, and to such a ready Utterance of the Latin, and that with such a Judgment, (*) as they be few in Number in both the Universities, or else-where in *England*, that be in both Tongues comparable with her Majesty. And to conclude in a short Room the Commodities of double Translation; surely the Mind by daily marking, first, the Cause and Matter; then, the Words and Phrases; next, the Order and Composition; after, the Reason and Arguments; then, the Forms and Figures of both the Tongues; lastly, the Measure and Compass of every Sentence, must needs by little and little, draw unto it the like Shape of Eloquence, as the Author doth use, which is read. And thus much for double Translation.

## *Paraphrasis.*

*Paraphrasis*, the second Point, is not only (†) to express at large with more Words,

(*) *See the Character Sir* Henry Savil *gives of this incomparable Queen, in his Oration printed at the End of this Book.*

(†) Neq; ego παραφρασιν esse interpretationem tantum volo, sed circa eosdem sensus certamen atq; æmulationem. *Quintil.*

De Instit. Orat. lib. X.

but to strive and contend (as *Quintilian* saith) to translate the best Latin Authors into other Latin Words, as many, or there about.

This Way of Exercise (*) was used first by *C. Carbo*, and taken up for a while by *L. Crassus*, but soon after, upon due Proof thereof, rejected justly by *Crassus*, and *Cicero*; yet allowed, and made Sterling again by *M. Quintilian*: nevertheless shortly after, by better Assay, disallowed of his own Scholar, *Plinius Secundus*, who termeth it rightly thus, (†) *audax contentio*. It is a bold Comparison indeed, to think to say better, than that is best. Such turning of the best into worse, is much like the turning of good Wine, out of a fair sweet Flagon of Silver, into a foul musty Bottle of Leather; or to turn pure Gold and Silver, into foul Brass and Copper.

Such kind of *Paraphrasis* in turning, chopping, and changing the best to worse, either in the Mint or Schools, (though Mr. *Brokke*, and *Quintilian* both say the contrary) is much misliked of the best and wisest Men. I can better allow another

(*) In quotidianis autem cogitationibus equidem mihi adolescentulus proponere solebam illam exercitationem maximè, qua C. Carbonem nostrum illum inimicum solitum esse uti sciebam, ut aut versibus propositis quàm maximè gravibus, aut oratione aliqua lecta ad eum finem, quem memoria possem comprehendere, eam rem ipsam, quam legissem, verbis aliis quàm maximè possem lectis pronunciarem. *Cic. de Orat. lib.* 1.

(†) Licebit interdum & notissima eligere, & certare cum electis. Audax hæc, non tamen improba, quia secreta, contentio: quanquam multos videmus ejusmodi certamina sibi cum multa laude sumpsisse, quosq; subsequi satis habebant, dum non desperant, antecessisse. Pliny *in the same Epistle.*

kind

kind of *Paraphraſis*, to turn rude and barbarous, into proper and eloquent: Which nevertheleſs is an Exerciſe not fit for a Scholar, but for a perfect Maſter; who in Plenty hath good Choice, in Copy hath right Judgment, and grounded Skill; as did appear to be in *Sebaſtian Caſtalio*, in tranſlating *Kempe*'s Book *de Imitando Chriſto*.

But to follow *Quintilian*'s Advice for *Paraphraſis*, were even to take Pain, to ſeek the worſe and fouler Way, when the plain and fairer is occupied before your Eyes.

The old and beſt Authors, that ever wrote, were content if Occaſion required to ſpeak twice of one Matter, not to change the Words, but ἴσως, that is, Word for Word to expreſs it again. For they thought that a Matter, well expreſſed with fit Words and apt Compoſition, was not to be altered, but liking it well their ſelves, they thought it would alſo be well allowed of others.

A Schoolmaſter (ſuch a one as I require) knoweth that I ſay true. He readeth in *Homer*, almoſt in every Book, and ſpecially *in ſecundo, & nono Iliados*, not only ſome Verſes, but whole Leaves, not to be altered with new, but to be uttered with the old ſelf ſame Words. He knoweth that *Xenophon*, writing twice of *Ageſilaus*, once in his Life, again in the Hiſtory of the Greeks, in one Matter, keepeth always the ſelf ſame Words. He doth the like, ſpeaking of *Socrates*, both in the Beginning of his Apology, and in the laſt End of Ἀντιμαντοσυκοφαντων.

Homer. Iliad. 2, & 9.

Xenophon.

*Demoſthenes*

Demoſthenes. *Demoſthenes* alſo, in the fourth *Philippic*, doth borrow his own Words, uttered before in his Oration *de Cherſoneſo*: He doth the like, and that more at large, in his Orations againſt *Andration*, and *Timocrates*.

Cicero. Virgil. In Latin alſo, *Cicero* in ſome Places, and *Virgil* in more, do repeat one Matter with the ſelf ſame Words. Theſe excellent Authors did thus, not for lack of Words, but by Judgment and Skill, whatſoever others more curious, and leſs skilful, do think, write, and do.

*Paraphraſis* nevertheleſs hath good Place in Learning, but not by mine Opinion for any Scholar; but it is only to be left to a perfect Maſter, either to expound openly a good Author withal, or to compare privately for his own Exerciſe, how ſome notable Place of an excellent Author may be uttered with other fit Words. But if ye alter alſo the Compoſition, Form, and Order, then that is not *Paraphraſis*, but *Imitatio*, as I will fully declare in fitter Place.

The Scholar ſhall win nothing by *Paraphraſis*, but only, if we may believe *Tully*, to chuſe worſe Words, to place them out of Order, to fear overmuch the Judgment of the Maſter, to miſlike overmuch the Hardneſs of Learning; and by Uſe to gather up Faults, which hardly will be left of again.

The Maſter in teaching it, ſhall rather increaſe his own Labour, than his Scholar's Profit. For when the Scholar ſhall bring unto his Maſter a Piece of *Tully*, or *Cæſar*, turned into other Latin, then muſt the

the Master come to *Quintilian's* goodly Lesson *de Emendatione*; *which* (as he saith) *is* (*) *the most profitable Part of teaching*; but not in mine Opinion, and namely for Youth in Grammar Schools. For the Master now taketh double Pains; first, to mark what is amiss; again, to invent what may be said better. And here perchance, a very good Master may easily both deceive himself, and lead his Scholars into Errour. De Instit. Orat. lib. X.

It requireth greater Learning, and deeper Judgment, than is to be hoped for at any Schoolmaster's Hand; that is, to be able always learnedly, and perfectly,

*Mutare*, (†) *quod ineptum est:*
*Transmutare*, *quod perversum est:*
*Replere*, *quod deest:*
*Detrahere*, *quod obest:*
*Expungere*, *quod inane est.*

And that which requireth more Skill, and deeper Consideration,

*Premere tumentia;*
*Extollere humilia:*
*Astringere luxuriantia:*
*Componere dissoluta.*

(*) Sequitur emendatio, pars studiorum longe utilissima. Neq; enim sine causa creditum est, Scilum non minus agere, cum delet. *Quint.*

(†) *These Directions for Emendation, are taken from* Quintilian. Hujus autem operis est, adjicere, detrahere, mutare. Sed facilius in his simpliciusq; judicium, quæ replenda, vel dejicienda sunt: premere verò tumentia, humilia extollere, luxuriantia astringere, inordinata digerere, soluta componere, exultantia coercere, duplicis operæ.

The

The Maſter may here only ſtumble, and perchance fall in teaching, to the marring and maiming of the Scholar in Learning; when it is a Matter of much Reading, of great Learning and tried Judgment, to make true Difference betwixt,

*Sublime, & tumidum:*
*Grande, & immodicum:*
*Decorum, & ineptum:*
*Perfectum, & nimium.*

Some Men of our Time counted perfect Maſters of Eloquence, in their own Opinion the beſt, in other Mens Judgments very good; (as *Omphalius* every where, *Sadoletus* in many Places; yea alſo my Friend *Oſorius*, namely in his Epiſtle to the Queen, and in his whole Book *de Juſtitia*) have ſo over-reached themſelves in making true Difference in the Points afore rehearſed, as though they had been brought up in ſome School (*) in *Aſia*, to learn to decline, rather than in *Athens* with *Plato*, *Ariſtotle*, and *Demoſthenes*, (from whence *Tully* fetched his Eloquence) to underſtand, what in every Matter to be

(*) *What ſort of Oratory the Aſiaticks generally affected, is eaſily ſeen in* Tully. *A Paſſage or two to this Purpoſe. I ſhall cite out of that Book de claris Orat.* Genera autem Aſiaticæ dictionis, duo ſunt: Unum ſententioſum, & argutum, ſententijs non tam gravibus, & ſeveris, quàm concinnis & venuſtis. Aliud autem genus eſt, non tam ſententijs frequentatum, quàm verbis volucre, atq; inciſorum; quali eſt nunc Aſia tota, nec ſtumine ſolum orationis, ſed etiam exornato, & faceto genere verborum. *And in this ſame Book,* Hinc Aſiatici oratores non contemnendi quidem nec celeritate, nec copia, ſed parùm preſſi, & nimis redundantes. Rhodii ſaniores, & Atticorum ſimiliores.

ſpoken,

spoken, or written on, is in very deed *Nimium, Satis, Parum*; that is for to say, to all Considerations *Decorum*: Which as it is the hardest Point in all Learning, so is it the fairest and only Mark, that Scholars in all their Study must always shoot at, if they purpose another Day, to be either found in Religion, or wise and discreet in any Vocation of the Commonwealth.

Again in the lowest Degree, it is no low Point of Learning and Judgment, for a Schoolmaster to make true Difference betwixt,

*Humile, & depressum:*
*Lene, & remissum:*
*Siccum, & aridum:*
*Exile, & macrum:*
*Inaffectatum, & neglectum.*

In these Points, some loving *Melanthon* well, as he was well worthy, but yet not considering well, nor wisely, how he of Nature, and all his Life and Study by Judgment, was wholly spent in *Genere disciplinabili*; that is, in teaching, reading, and expounding plainly and aptly School Matters, and therefore employed thereunto a fit, sensible, and calm kind of Speaking, and Writing: Some, I say, with very well liking, but not with very well weighing *Melanthon's* Doings, do frame themselves a Stile cold, lean, and weak, though the Matter be never so warm, and earnest; not much unlike unto one, that had a Pleasure in a rough, rainy

Winter

Winter Day, to cloath himself with nothing else but a demi buckram Cassock, plain without Plaits, and single without Lining; which will neither bear of Wind nor Weather, nor yet keep out the Sun in any hot Day.

*Paraphrasis in Use of teaching, hath hurt Melanthon's Stile in writing.*

Some suppose, and that by good Reason, that *Melanthon* himself came to this low kind of writing, by using over much *Paraphrasis* in Reading. For studying thereby to make every thing strait and easy, in smoothing and plaining all things too much, never leaveth, while the Sense it self be left both loose, and leasy. And some of those *Paraphrases* of *Melanthon* be set out in Print, as *Pro Archia Poeta*, & *M. Marcello*. But a Scholar by mine Opinion, is better occupied in playing or sleeping, than by spending Time, not only vainly, but also harmfully, in such a kind of Exercise.

If a Master would have a perfect Example to follow, how in *Genere sublimi*, to avoid *Nimium*; or in *Mediocri*, to attain *Satis*; or in *Humili*, to eschew *Parum*; let him read diligently for the first, *secundam Philippicam*; for the mean, *de Natura Deorum*; and for the lowest, *Partitiones*.

Cicero.

Or if in another Tongue, ye look for like Example in like Perfection, for all those three Degrees, read *Pro Ctesiphonte*, *Ad Leptinem*, & *Contra Olympiodorum*; and what Wit, Art, and Diligence is able to afford, ye shall plainly see.

Demosthenes.

For our Time, the odd Man to perform all three perfectly, whatsoever he doth, and to know the Way to do them skilfully,

ſy, whenſoever he liſt, is in my poor Opinion, *Joannes Sturmius.* Joannes Sturmius.

He alſo counſelleth all Scholars to beware of *Paraphraſis*, except it be from worſe to better; from rude and barbarous, to proper and pure Latin; and yet no Man to exerciſe that neither, except ſuch one, as is already furniſhed with Plenty of Learning, and grounded with ſtedfaſt Judgment before.

All theſe Faults, that thus many wiſe Men do find with the Exercíſe of *Paraphraſis*, in turning the beſt Latin into other, as good as they can, that is, (ye may be ſure) into a great deal worſe, than it was, both in right Choice for Propriety, and true placing for good Order, are committed alſo commonly in all common Schools by the Schoolmaſters, in toſſing and troubling young Wits (as I ſaid (*) in the Beginning) with that butcherly Fear in making of Latins.

Therefore in place of Latins for young Scholars, and of *Paraphraſis* for the Maſters, I would have double Tranſlation ſpecially uſed. For in double tranſlating a perfect Piece of *Tully*, or *Cæſar*, neither the Scholar in learning, nor the Maſter in teaching can err. A true Touchſtone, a ſure Mete-wand lieth before both their Eyes. For all right Congruity, Propriety of Words, Order in Sentences; the right Imitation to invent good Matter, to diſpoſe it in good Order, to confirm it with good Reaſon, to expreſs any Pur-

(*) *See Page the ſecond.*

poſe

pose fitly and orderly, is learned thus both easily and perfectly. Yea, to miss sometime in this kind of Translation, bringeth more Profit, than to hit right either in *Paraphrasis*, or making of Latins. For though ye say well in a Latin making, or in a *Paraphrasis*, yet you being but in doubt, and uncertain, whether ye say well, or no, ye gather, and lay up in Memory no sure Fruit of Learning thereby; but if ye fault in Translation, ye are easily taught, how perfectly to amend it, and so well warned, how after to eschew all such faults again.

*Paraphrasis* therefore by mine Opinion, is not meet for Grammar Schools; nor yet very fit for young Men in the University, until Study and Time have bred in them perfect Learning and stedfast Judgment.

There is a kind of *Paraphrasis*, which may be used without all Hurt to much Profit; but it serveth only the Greek, and not the Latin, nor no other Tongue; as to alter *Linguam Ionicam, aut Doricam*, into *meram Atticam*. A notable Example there is left unto us by a notable learned Man, *Dionysius Halicarnassæus*: who (*) in his Book περὶ Συνθέσεως Ὀνομάτων, doth translate the goodly Story of *Candaules*, and *Gyges*, in the first Book of *Herodotus*, out of *Ionica lingua* into *Atticam*. Read the Place, and ye shall take both Pleasure, and

(*) *I have here given the true Title of* Dionysius's *Book. 'Twas printed in the former Edition* περὶ Συνθέσεως, ἀμεταπτώτου μνημονικῆς. *The Story of* Candaules *and* Gyges *is pag.* 22. *of the* London *Edition of* Dionysius.

Profit

Profit in Conference of it. A Man that is exercised in reading *Thucydides*, *Xenophon*, *Plato*, and *Demosthenes*, in using to turn like Places of *Herodotus* after like sort, should shortly come to such a Knowledge in understanding, speaking, and writing the Greek Tongue, as few or none have yet attained in *England*. The like Exercise out of *Dorica lingua* may be also used, if a Man take (*) that little Book of *Plato*, *Timæus Locrus, de Anima mundi, & Natura*, which is written *Doricè*, and turn it into such Greek, as *Plato* useth in other Works. The Book is but two Leaves, and the Labour would be but two Weeks; but surely the Profit for easy understanding, and true writing the Greek Tongue, would countervail with the Toil, that some Men take in otherwise coldly reading that Tongue two Years.

And yet for the Latin Tongue, and for the Exercise of *Paraphrasis* in those Places of Latin, that cannot be bettered, if some young Man excellent of Wit, courageous in Will, lusty of Nature, and desirous to contend even with the best Latin, to better it, if he can; surely I commend his Forwardness: and for his better Instruction therein, I will set before him as notable an Example of *Paraphrasis*, as is in Record of Learning. *Cicero* himself doth contend in two sundry Places, to express one Matter with divers Words: and that

(*) *One would imagine from these Words, Mr.* Ascham *believed* Plato *to be the Author of that Treatise. The Title of it is,* Τιμαιος τῶ Λοκρῶ περὶ ψυχᾶς Κόσμου, καὶ Φύσιος.

is *Paraphrasis*, saith *Quintilian*. The Matter I suppose, is taken out of *Rabirius*; and therefore being translated out of Greek at divers Times, is uttered for his Purpose with divers Words, and Forms; which Kind of Exercise for perfect learned Men is very profitable.

De Finibus, Lib. sec.

*Hominem enim, (*) etsi alii multi, tamen hoc uno à bestiis plurimum differunt, quòd rationem habent à natura datam, mentemque & aciem ingenii vigentem, celerrimoque multa simul agitantem, & (ut ita dicam) sagacem: quæ & causarum, & consecutionem videt, & similitudines transfert, & dissimilia conjungit, & cum præsentibus futura copulat, eaque complectitur vitæ consequentis statum. Eademque ratio facit hominem hominum appetentem, eumque his natura, & sermone, & usu congruentem; ut profectus à varietate domesticorum, ne fuerum, sæpe longius, ut se implicet primum civitati, deinde conjungat mortalium societati: atque, ut ad Architectum sæpissime Plato, non sibi se soli natum meminerit, sed patriæ, sed suis, ut pervexerit quæ pars ipsi relinquatur. Eo quoniam eadem natura cupiditatem ingenuit homini veri inveniendi, quod facillimè apparet, cum quæ cujusque cognitio, etiam quid in cœlo fiat, scire avemus: &c.*

(*) *These Citations, which were very imperfect before, are now carefully corrected from the printed Editions of Tully. And here I can't but observe, that this Book has undergone the common Fate of all Orphans, and suffer'd very much for its Parents untimely Death.*

De Officiis, Lib. pri.

*Homo autem, quod rationis est particeps, per quam consequentia cernit, causas rerum videt, earumque progressus, & quasi antecessiones non ignorat, similitudines comparat, & rebus præsentibus adjungit, atque annectit futuras: facile totius vitæ cursum videt, ad eamque degendam præparat res necessarias. Eademque naturæ vi rationis hominem conciliat homini, & ad orationis, & ad vitæ societatem: ingenerat atque imprimis præcipuum quendam amorem in eos, qui procreati sunt; impellitque, ut hominum cœtus, & celebrationes esse, & à se obiri velit; ob easque causas studeat parare ea, quæ suppeditent & ad cultum, & ad victum; nec sibi soli, sed conjugi, liberis, cæterisque, quos charos habeat, tutrique debeat. Quæ cura excitat etiam animos, & majores ad rem gerendam facit. Inprimisque hominis est propria veri inquisitio, atque investigatio. Itaque tum sumus necessariis negotiis, curisque vacui, tum avemus aliquid videre, audire, addiscere; cognitionemque rerum aut occultarum, aut admirabilium, ad beatè vivendum necessariam ducimus.*

The Conference of these two Places, containing so excellent a Piece of Learning, as this is, expressed by so worthy a Wit, as *Tully*'s was, must needs bring great Pleasure, and Profit to him, that maketh true Account of Learning, and Honesty. But if we had the Greek Author, the first Pattern of all, and thereby to see how *Tully*'s Wit did work at divers Times: how, out of one excellent Image might be framed two other, one in Face and Favour, but somewhat differing in Form,

Figure, and Colour: ſurely ſuch a Piece of Workmanſhip, compared with the Pattern it ſelf, would better pleaſe the Eyes of honeſt, wiſe, and learned Minds, than two of the faireſt *Venuſes*, that ever *Apelles* made.

And thus much for all kind of *Paraphraſis*, fit, or unfit, for Scholars, or other, as I am led to think, not only by mine own Experience, but chiefly by the Authority and Judgment of thoſe, whom I my ſelf would gladlieſt follow, and do counſel all mine to do the ſame, not contending with any other, that will otherwiſe either think, or do.

## *METAPHRASIS.*

This kind of Exerciſe is all one with *Paraphraſis*, ſave it is out of Verſe either into Proſe, or into ſome other kind of Metre; or elſe out of Proſe into Verſe, which was *Socrates*'s Exerciſe, and Paſtime (as *Plato* reporteth) when he was (*) in Priſon, to tranſlate *Æſop*'s Fables into Verſe. *Quintilian* doth greatly praiſe (†)

Plato in Phædone.

(*) *What he alludes to here, is in the beginning of Plato's Phædo.* Περὶ μὲν γὰρ τῶν ποιημάτων ὧν ἐποίησας, ἰαμβεῖα τὰς τοῦ Αἰσώπου λόγους, καὶ τὸ εἰς τὸν Ἀπόλλω προοίμιον, καὶ ἄλλοι τινὲς μοι ἐφοίτων ἤδη, ἅπερ καὶ Εὐηνὸς ἤρώτα, ὅ, τι ποτὲ διανοηθεὶς, ἐπειδὴ δεῦρο ἦλθες, ἐποίησας ἄντε, πρότερον οὐδὲν πώποτε ποιήσας.

(†) Sed & illa ex Latinis converſio, multum & ipſa contulerit. Ac de carminibus quidem neminem credo dubitare, quo ſolo genere exercitationis dicitur uſus eſſe Sulpicius. Nam & ſublimis ſpiritus attollere orationem poteſt; & verba poetica libertate audaciora, præſumunt eandem propriè dicendi facultatem. Sed & ipſis ſententiis adjicere licet oratorium robur, & omiſſa ſupplere, & effuſa ſubſtringere. *Quint. lib.* 10.

alſo this Exerciſe: but becauſe *Tully* doth diſallow it in young Men, by mine Opinion, it were not well to uſe it in Grammar Schools, even for the ſelf ſame Cauſes that be recited againſt *Paraphraſis*. And therefore for the Uſe, and Miſuſe of it, the ſame is to be thought, that is ſpoken of *Paraphraſis* before. This was *Sulpicius*'s Exerciſe; and he gathering up thereby a poetical Kind of Talk, is juſtly named of *Cicero*, (*) *grandis & tragicus orator*: which I think, is ſpoken, not for his Praiſe, but for other Mens warning, to eſchew the like Fault. Yet nevertheleſs, if our Schoolmaſter for his own Inſtruction, be deſirous to ſee a perfect Example hereof, I will recite one, which I think, no Man is ſo bold to ſay, that he can amend it; and that is *Chryſes* the Prieſt's Oration to the Greeks, in the Beginning of *Homer's Iliad*, turned excellently into Proſe by *Socrates* himſelf, and that adviſedly and purpoſely for others to follow. And therefore he calleth this Exerciſe (†) in the ſame Place, μίμησιν.

(*) Fuit enim Sulpicius vel maximè omnium, quos quidem audiverim, grandis, &, ut ita dicam, tragicus orator. Vox cùm magna, tum ſuavis & ſplendida: geſtus & motus corporis ita venuſtus, ut tamen ad forum, non ad ſcenam inſtitutus videretur. Incitata & volubilis, nec ea redundans tamen, nec circumfluens oratio. *Cic. de claris Orat. pag.* 181.

*From this Character here given by* Tully, Sulpicius *ſeems to be called* grandis & tragicus, *rather from his theatrical Management of himſelf in his Delivery, than from his Stile and Method of Expreſſion.*

(†) Οὐκοῦν τό γε ὁμοιοῦν ἑαυτὸν ἄλλῳ, ἢ κατὰ φωνὴν, ἢ καὶ κατὰ σχῆμα, μιμεῖσθαί ἐστιν ἐκεῖνον ᾧ ἄν τις ὁμοιοῖ. Τί μήν; Ἐν δὲ τούτῳ τοιούτῳ (ὡς ἔοικεν) κτός τε καὶ οἱ ἄλλοι πάντα σχεδὸν μιμήσεως τὴν δύναμιν ποιοῦνται. Παγύ μὲν οὖν. Εἰ δέ γε μηδαμοῦ ἑαυτὸν ἀπεκρύπτοιτο

Μίμησις, that is, *Imitatio*; which is most true: but in this Book for Teaching sake, I will name it *Metaphrasis*, retaining the Word that all Teachers in this Case do use.

Ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,
Στέμμα τ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος,
Χρυσέῳ ἀνὰ σκήπτρῳ· καὶ ἐλίσσετο πάντας Ἀχαιούς,
Ἀτρεΐδα δὲ μάλιστα, δύω κοσμήτορε λαῶν.
Ἀτρεΐδαί τε, καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοί,
Ὑμῖν μὲν θεοὶ δοῖεν, Ὀλύμπια δώματ' ἔχοντες,
Ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἶκαδ' ἱκέσθαι·
Παῖδα δέ μοι λύσαιτε φίλην, τά δ' ἄποινα δέχεσθε,
Ἁζόμενοι Διὸς υἱὸν, ἑκάεργον Ἀπόλλωνα.
Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,
Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα.
Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,
Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω,
Ἢ νῦν δηθύνοντ', ἢ ὕστερον αὖτις ἰόντα,
Μή νύ τοι οὐ χραίσμῃ σκῆπτρον, καὶ στέμμα θεοῖο.
Τὴν δ' ἐγὼ οὐ λύσω, πρίν μιν καὶ γῆρας ἔπεισιν.
Ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεϊ πηλόθι πάτρης
Ἰστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιόωσαν.
Ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὡς κε νέηαι.
Ὣς ἔφατ', ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ.
Βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.
Πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιὸς
Ἀπόλλωνι ἄνακτι, τὸν ἠύκομος τέκε Λητώ.

(*) κρύπτεσθαι ὁ ποιητὴς, πᾶσα ἐν αὐτῷ ἀνὴρ μιμήσεως ἢ ἀπέστη τι καὶ ἢ μίμησιν γεγονέναι. *Plato de Rep. lib.* 3.

Κλυ-

Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλάν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις,
Σμινθεῦ· εἰ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
Ἢ εἰ δή ποτε τοι κατὰ πίονα μηρί' ἔκηα
Ταύρων, ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοισι βέλεσσιν.

*Socrates in Plato's* third Book *de Repub.* saith thus; Φεράσω δὲ ἄνευ μέτρου· ἐγὼ γὰρ οὐκ ποιητής.

Ἦλθεν ὁ Χρύσης τε πολυάρητος λύτρα φέρων, τε ἱκέτης τοὺς Ἀχαιοὺς, μάλιστα δὲ τῶν βασιλέων· τοῖς δὲ εὐαγὲς ἐκείνοις μὲν τοῖς θεοὺς σῶσαι ἑλόντας τὴν Τροίαν, αὐτοὺς δὲ σωθῆναι, τὴν δὲ θυγατέρα οἱ αὐτῶν λῦσαι, δεξαμένους ἄποινα, τε τὸν θεὸν αἰδεσθέντας. Τοιαῦτα δὲ εἰπὼν θεὸν αὐτοῦ, οἱ μὲν ἄλλοι ἐσέβοντο τε συνήνουν· ὁ δὲ Ἀγαμέμνων ἠγρίαινεν, ἐπιλοιπὸν ἐκέλευε νῦν τε ἀπιέναι, τε αὖθις μὴ ἐλθεῖν, μὴ οὐ τὸ, τε σκῆπτρον, τε τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσαι. πρὶν δὲ λυθῆναι αὐτοῦ τὴν θυγατέρα, ἐν Ἄργει φησὶν γηράσειν μετὰ δ. ἀπιέναι δὲ ἐκέλευε, τε μὴ ἐρεθίζειν, ἵνα αὖος οἴκαδε ἔλθοι. Ὁ δὲ πρεσβύτης ἀκούσας, ἔδεισέ τε τε ἀπῆλθε σιγῇ. ἀποχωρήσας δ' ἐκ τοῦ στρατοπέδου πολλὰ τῷ Ἀπόλλωνι εὔχετο, τάς τε ἐπωνυμίας τοῦ θεοῦ ἀναπαλῶν, τε ὑπομιμνήσκων τε ἀπαιτῶν, εἴ πού τοι ἢ ἐν ναοῦ οἰκοδομήσασιν, ἢ ἐν ἱερῶν θυσιῶν κεχαρισμένον δώρησαιτο, ὧν δὴ χάριν κατηχέτησεν τὸν Ἀχαιοὺς τὰ ὰ δάκρυα τοῖς ἐκείνου βέλεσι.

To compare (*) *Homer* and *Plato* together, two Wonders of Nature, and Art for Wit and Eloquence, is moſt pleaſant and profitable for a Man of ripe Judgment. *Plato*'s turning of *Homer* in this Place doth not ride aloft in poetical Terms, but goeth low and ſoft on foot, as Proſe and *pedeſtris oratio* ſhould do. If *Sulpicius* had had (†) *Plato*'s Conſideration in right uſing this Exerciſe, he had not deſerved the Name of *tragicus orator*: who ſhould rather have ſtudied to expreſs *vim Demoſthenis*, than *furorem poetæ*, how good ſo ever he was, whom he did follow.

And therefore would I have our Schoolmaſter weigh well together *Homer* and *Plato*, and mark diligently theſe four Points; what is kept, what is added, what is left

(*) Plato *himſelf*, (*if we may believe* Longinus) *as well as the reſt of the Grecian Writers, owes not a little to* Homer, *their common Maſter*; *tho' he was ſo ungrateful, as to forbid him his Republick.*

Οὐ γὰρ μόνον Ἡσίοδον Ὁμήρου ἐλάττω ἔστησε. Σποδοῦ χορὸς ἔτι πρότερον, ἢ τὸν Ἀχιλλέα Θερσίτης ἀνίστησι· μᾶλλον δὲ τίς πω μᾶλλον ἢ Πλάτων ἀπὸ τοῦ Ὁμηρικοῦ ἔσχεν ἁμαλὸς ὢν ἐξ ἁπλοῦ μυχίας ὅσας ἐξεχεύατο ἀποχαυνόμενος. Sect. 13.

(†) *Altho' in this Inſtance, and moſtly elſewhere,* Plato *flows along in a ſoft and gentle Stream,* χαμαιπετῆ τινα ἀλλ' οὐκ ἀτονοῦντα, *as* Longinus *ſpeaks*; *yet he has his Sublimities too, and bold Flights: And ſome Paſſages there are to be found in his Writings, not entirely clear of the ſame Cenſure, which is by* Tully *caſt upon* Sulpicius. *And this perhaps might be occaſion'd likewiſe by his paſſionate Affection for the Muſes, and Study of Poetry in his youthful Days. Who can read this Sentence, and not be offended, which* Longinus *cites out of his ninth Book* de Republica? Καὶ ἕνεκα τῆς τῶν ὀνομάτων πλεονεξίας λαχνίζουσες, καὶ κνιστοῦσες ἀλλήλους ὀδοντοῖς ἀκμαῖς, καὶ ὀπλαῖς, ἀποκλινοῦσι τὴν πόλιν. *For ſuch harſh and metaphorical Expreſſions as theſe, and for his poetical and figurative Schemes* (κἠμαοὶ τὴν ποιητικὴν ἐκείνην προσβάλλουσιν ἀπόλειαν) Plato *is ſomewhat ſeverely handled by* Dionyſius, in his Letter to *Cn. Pompey.*

out,

out, what is changed either in Choice of Words, or Form of Sentences. Which four Points be the right Tools, to handle like a Workman, this kind of Work; as our Scholar ſhall better underſtand, when he hath been a good while in the Univerſity: to which Time and Place, I chiefly remit this kind of Exerciſe.

And becauſe I ever thought Examples to be the beſt kind of Teaching, I will recite a golden Sentence out of that Poet, which is next unto *Homer*, not only in Time, but alſo in Worthineſs: which hath been a Pattern for many worthy Wits to follow by this kind of *Metaphraſis*. But I will content my ſelf with four Workmen, two in Greek, and two in Latin, ſuch, as in both the Tongues, wiſer and worthier cannot be looked for. Surely no Stone ſet in Gold by moſt cunning Workmen, is in deed, if right Account be made, more worthy the looking on, than this golden Sentence, diverſly wrought upon by ſuch four excellent Maſters.

*Heſiodus*, Ἔργ. καὶ Ἡμέρ. ά.

Οὗτος μὲν παγάελσος, ὃς αὐτὸς πάντα νοήσει,
Φρασσάμενος, τά κ' ἔπειτα καὶ ἐς τέλος ἦσιν ἀμείνω.
Ἐσθλὸς δ' αὖ κἀκεῖνος, ὃς εὖ εἰπόντι πίθηται.
Ὃς δέ κε μήτ' αὐτὸς νοέῃ, μήτ' ἄλλου ἀκούων
Ἐν θυμῷ βάλληται, ὁ δ' αὖτ' ἀχρήϊος ἀνήρ.

Thus rudely turned into baſe Engliſh.

*That Man in Wiſdom paſſeth all,*
*To know the beſt, who hath a Head:*

*And*

*And meetly wise the counsel shall,*
*Who yields himself to wise Mens Read.*
*Who hath no Wit, nor none will hear,*
*Among all Fools the Ball may bear.*

*Sophocles in Antigone.*

——— Φίλε παῖ, χρεὼν πάντ' ἐπιστήμης πάλει
Μᾶλλον τὸν ἄνδρα πάντ' ἐπιστήμης πάλει.
Εἰ δ' ὄυκ, (φίλει γὰρ τοῦτο μὴ πάντη ῥέπειν)
Καί τῶν λεγόντων ἦν, καλὸν τὸ μανθάνειν.

Mark the Wisdom of *Sophocles* in leaving out the last Sentence, because it was not comely (*) for the Son to use it to his Father.

*St. Basil in his Exhortation to Youth.*

Μάλιστα δὲ (†) τῷ Ἡσιόδου, ὃς φησὶ Ἄριστον μὲν εἶναι τὸν παρ' ἑαυτοῦ τὰ δέοντα ξυμβουλευόμενον, ἐσθλὸν δὲ κἀκεῖνον, τὸν τοῖς παρ' ἑτέρων ὑποδεικνυμένοις εὐπειθῆ· τὸν δὲ μήτε αὐτὸν νοῦν ἔχοντα, μήτε ἄλλου ἀκούοντα, ἄχρειον εἶναι πρὸς ἅπαντα.

## M. Cicero pro A. Cluentio.

*Sapientissimum esse dicunt eum, cui quod opus sit, ipsi veniat in mentem: proxime accedere illum, qui alterius bene inventis obtemperet. In*

(*) Hæmon speaks to his Father Creon.

(†) *This is taken from the Beginning of* St. *Basil's* Discourse to the young Students, directing 'em, how to read the Grecian Writers with Advantage. Ἐπ μὲν τὸ παράπαν ἀχρεῖοι τὰ λεγόμενα, τῆς δ' αὐτίκα τῶν ἐπαινουμένων ὥσπερ παρ' Ἡσιόδῳ τάξεως. εἰ δὲ μή, ἐγὼ μὲν οὐδὲν ἂν εἴποιμι· ὑμεῖς δὲ μιμεῖσθε τῶν ἐπῶν ἃ λέγουσι, τὸν ἕτερον φασὶ· Ἄριστον, &c.

*stultitia*

*ſtultitia contra eſt. Minus enim ſtultus eſt is, cui nihil in mentem venit, quàm ille, qui quod ſtulte alteri venit in mentem, comprobat.*

*Cicero* doth not plainly expreſs the laſt Sentence, but doth invent it fitly for his Purpoſe, to taunt the Folly and Simplicity in his Adverſary *Actius*, not weighing wiſely the ſubtle Doings of *Chryſogonus*, and *Stalenus*.

Tit. Livius in Orat. Minucii, Lib. 22.

*Sæpe ego audivi, milites, eum primum eſſe virum, qui ipſe conſulat, quid in rem ſit; ſecundum eum, qui bene monenti obediat: qui nec ipſi conſulere, nec alteri parere ſcit, eum extremi eſſe ingenii.*

Now which of all theſe four, *Sophocles*, St. *Baſil*, *Cicero*, or *Livy*, hath expreſſed *Heſiod* beſt, the Judgment is as hard, as the Workmanſhip of every one is moſt excellent indeed. Another Example out of the Latin Tongue alſo I will recite, for the Worthineſs of the Workman thereof, and that is *Horace*; who hath ſo turned the Beginning of *Terence*'s *Eunuchus*, as doth work in me a pleaſant Admiration, as oft ſo ever as I compare thoſe two Places together. And though every Maſter, and every good Scholar too, do know the Places both in *Terence* and *Horace*; yet will I ſet them here in one Place together, that with more Pleaſure they may be compared together.

Teren-

Terentius in Eunucho.

*Quid igitur faciam? non eam? ne nunc quidem*
*Cum accersor ultro? an potius ita me comparem,*
*Non perpeti meretricum contumelias?*
*Exclusit, revocat: redeam? non si me obsecret.*

Parmeno a little after:

*Here, quæ res in se neq; consilium neq; modum*
*Habet ullum, eam consilio regere non potes.*
*In amore hæc omnia insunt vitia: injuriæ,*
*Suspiciones, inimicitiæ, induciæ,*
*Bellum, pax rursum. Incerta hæc si tu postules*
*Ratione certa facere, nihilo plus agas,*
*Quàm si des operam, ut cum ratione insanias.*

Horatius, Serm. Lib. 2. Sat. 3.

*Nec nunc cum me vocet uxor,*
*Accedam? an potius meditor finire dolores?*
*Excluſit, revocat: redeam? non, ſi obſecret, ecce*
*Servus non paulo ſapientior: O here, quæ res*
*Nec modum habet, neque conſilium, ratione modoque,*
*Tractari non vult. In amore hæc ſunt mala, bellum,*
*Pax rurſum, hæc ſi quis tempeſtatis prope ritu*
*Mobilia, & cæca fluitantia ſorte, laboret*
*Reddere certa ſibi, nihilo plus explicet, ac ſi*
*Inſanire paret certa ratione, modoque.*

This Exercise may bring much Profit to ripe Heads, and staid Judgments: because in travelling in it, the Mind must needs be very attentive, and busily occupied in turning and tossing it self many Ways, and conferring with great Pleasure the Variety of worthy Wits, and Judgments together. But this Harm may soon come thereby,

and

and namely to young Scholars, leaſt in ſeeking other Words, and new Form of Sentences, they chance upon the worſe: for the which only Cauſe, *Cicero* thinketh this Exerciſe not to be fit for young Men.

## *EPITOME.*

This is a Way of Study belonging rather to Matter, than to Words; to Memory, than to Utterance; to thoſe, that be learned already: and hath ſmall Place at all among young Scholars in Grammar Schools. It may profit privately ſome learned Men, but it hath hurt generally Learning it ſelf very much. For by it we have loſt whole *Trogus*, the beſt Part of *T. Livius*, the goodly Dictionary of (*) *Pompejus Feſtus*, a great deal of the Civil Law, and other many notable Books: for the which Cauſe, I do the more miſlike this Exerciſe both in Old and Young.

*Epitome* is good privately for himſelf, that doth work it; but ill commonly for all others, that uſe other Mens Labour therein. A ſilly poor kind of Study, not unlike to the Doing of thoſe poor Folk, which neither till, nor ſow, nor reap themſelves, but glean by Stealth upon o-

(*) *This Dictionary of* Feſtus, *as it was a learned, ſo was it a voluminous Work: for it contain'd no leſs than twenty large Books, as we may ſee from* Paulus Diaconus, *Words, who epitomiz'd it.* Feſtus Pompeius Romanis ſtudiis affatim eruditus, tam ſermonum abditorum, quam etiam quaruhdam cauſarum origines aperiens, opus ſuum ad vigintì uſq; prolixa volumina extendit.

ther

ther Mens Grounds. Such have empty Barns for dear Years.

Grammar Schools have few *Epitomes* to hurt them, except *Epithets of Textoris*, and such beggarly Gatherings, as (‖) *Herman*, (†) *Whittington*, and other like Vulgars for making of Latins. Yea I do wish, that all Rules for young Scholars were shorter than they be. For without doubt, *Grammatica* it self is sooner, and surer learned by Examples of good Authors, than by the naked Rules of Grammarians. *Epitome* hurteth more in the Universities, and Study of Philosophy; but most of all in Divinity it self.

Indeed Books of common Places be very necessary to induce a Man into an orderly general Knowledge, how to refer orderly all that he readeth, *ad certa rerum capita*, and not wander in Study. And to that End did *Pet. Lombardus*, the Master of Sentences; and *Phil. Melanchon* in our

(‖) *See Page the second. I have now in my Hands Mr.* Horman's *Book. The Title of it is,* Vulgaria Viri doctissimi, Gul. Hormanni Cæsarisburgensis. *And 'tis dedicated to his Friend and Patron* William Atwater, *Bishop of* Lincoln. *It consists, as I said before, of single Sentences; one of which, being in Honour of our royal Founder, (who was design'd to have been canonized, had not the Charges at* Rome *prov'd excessive) I shall give the Reader, as a Specimen.*

King *Henry* doth many divers Miracles.

*Divus Henricus non una miraculorum specie inclaruit.*

(†) Rob. Whittington *was born in* Litchfield, *and educated in* Oxford. *He was thought by some little inferior to the ablest Schoolmasters of the Age, not excepting even* Lily; *with whom, and* Horman *he could not agree; they resenting the Title of* Proto-vates Angliæ, *which* Whittington *had vainly assumed. He publish'd a great deal; and amongst the rest, his* Vulgaria *likewise: to which Titles Mr.* Ascham *alludes in the next Words,* and other like Vulgars for making of Latins.

Days,

Days, write two notable Books of common Places.

But to dwell in *Epitomes*, and Books of common Places, and not to bind himself daily by orderly Study, to read with all Diligence principally the holieſt Scripture, and withal the beſt Doctors, and ſo to learn, to make true Difference betwixt the Authority of the one, and the Counſel of the other, maketh ſo many ſeeming, and ſunburnt Miniſters, as we have; whoſe Learning is gotten in a Summer Heat, and waſhed away with a *Chriſtmas* Snow again. Who nevertheleſs are leſs to be blamed, than thoſe blind Buſſards, who in late Years, of wilful Malicionſneſs would neither learn themſelves, nor could teach others any Thing at all.

*Paraphraſis* hath done leſs Hurt to Learning, than *Epitome*. For no *Paraphraſis*, though there be many, ſhall ever take away *David's* Pſalter. *Eraſmus's Paraphraſis*, being never ſo good, ſhall never baniſh the new Teſtament. And in another School, the *Paraphraſis* of *Bocardus*, or *Sambucus*, ſhall never take *Ariſtotle's* Rhetorick, nor *Horace de Arte Poetica*, out of learned Mens Hands.

But as concerning a School *Epitome*, he that would have an Example of it, let him read (*) *Lucian* περὶ Ἐδέσσης, which is the very *Epitome* of *Iſocrates's* Oration *de Laudibus Helenæ*: whereby he may learn, at the leaſt, this wiſe Leſſon, „ *That a Man*

(*) *What Treatiſe of* Lucian's *we are here directed to, I can't tell, unleſs it is his* Εὐνοῦς, *where* Panthea, *the* Smyrna *Beauty, is deſcrib'd with ſo much Oſtentation of Wit and Learning.*

„ *ought*

„ *ought to beware, to be over bold in altering*
„ *an excellent Man's Work.*

Nevertheleſs, ſome kind of *Epitome* may be uſed by Men of ſkilful Judgment, to the great Profit alſo of others. As if a wiſe Man would take (†) *Hall's* Chronicle, where much good Matter is quite marred with Indenture Engliſh, and firſt, change ſtrange and inkhorn Terms into proper and commonly uſed Words; next, ſpecially to weed out that, that is ſuperfluous and idle, not only where Words be vainly heaped one upon another, but alſo where many Sentences of one Meaning, be ſo clouted up together, as though Mr. *Hall* had been, not writing the Story of *England*, but varying a Sentence in *Hitching* School. Surely a wiſe learned Man by this Way of *Epitome*, in cutting away Words and Sentences, and diminiſhing nothing at all of the Matter, ſhould leave to Mens Uſe a Story, half as much as it was in Quantity, but twice as good as it was, both for Pleaſure, and alſo Commodity.

Another kind of *Epitome* may be uſed likewiſe very well to much Profit. Some Man either by Luſtineſs of Nature, brought by ill Teaching to a wrong Judgment, is over full of Words and Sentences, and Matter: and yet all his Words be proper, apt, and well choſe; all his Sentences be round, and trimly framed; his whole

(†) *Mr.* Edw. Hall *was Counſellor in the Law, and writ his Chronicle of the Union of the two Houſes of* York *and* Lancaſter *in the Time of* Edward *the Sixth.*

Matter

Matter grounded upon good Reaſon, and ſtuffed with full Arguments for his Intent, and Purpoſe: Yet when his Talk ſhall be heard, or his Writing be read of ſuch One, as is either of my two deareſt Friends, Mr. *Haddon* at Home, or *Joh. Sturmius* in *Germany*: that *Nimium* in him, which Fools, and Unlearned will moſt commend, ſhall either of theſe two bite his Lip, or ſhake his Head at it.

This Fulneſs, as it is not to be miſliked (*) in a young Man, ſo in farther Age, in greater Skill, and weightier Affairs, is to be temperated, or elſe Diſcretion and Judgment ſhall ſeem to be wanting in him. But if his Stile be ſtill over rank and luſty; as ſome Men being never ſo old, and ſpent by Years, will ſtill be full of youthful Conditions; (as was Sir *Francis Brian*, and evermore would have been) ſuch a rank, and full Writer muſt uſe, if he will do wiſely, the Exerciſe of a very good kind

(*) *This Fulneſs, and Exuberancy, is what both* Tully *and* Quintilian *deſire in Youth.* Audeat hæc ætas plura, & inveniat, & inventis gaudeat, ſint licet illa non ſatis interim ſicca & ſevera. Facile remedium eſt ubertatis, ſterilia nullo labore vincuntur. Illa mihi in pueris natura minimum ſpei dabit, in qua ingentium judicio præſumitur. Materiam eſſe primùm volo vel abundantiorem, atq; ultra quàm oporteat fuſam. —— —— Quod me de his ætatibus ſentire minus mirabitur, qui apud Ciceronem legerit, *Volo enim ſe efferat in adoleſcente fæcunditas.* *Quint. de Inſt. Orat. lib.* 2.

*This Sentence is taken by* Quintilian *out of* Tully's *ſecond Book* de Oratore. Volo enim ſe efferat in adoleſcente fæcunditas. Nam facilius, ſicut in vitibus, revocantur ea, quæ ſeſe nimium profuderunt, quàm ſi nihil valet materies, nova ſarmenta cultura excitantur: ita volo eſſe in adoleſcente, unde aliquid amputem. Non enim poteſt in eo eſſe ſuccus diuturnus, quod nimis celeriter eſt maturitatem aſſecutum.

of *Epitome*, and do, as certain wise Men do, that be over fat, and fleshy: who, leaving their own full and plentiful Table, go to sojourn abroad from Home for a while, at the temperate Diet of some sober Man: and so by little and little, cut away the Grosness that is in them. As for an Example: If *Osorius* would leave of his Lustiness in striving against St. *Austin*, and his over rank Railing against poor *Luther*, and the Truth of God's Doctrin; and give his whole Study, not to write any Thing of his own for a while, but to translate *Demosthenes* with so strait, fast, and temperate a Stile in Latin, as he is in Greek; he would become so perfect and pure a Writer, I believe, as have been few, or none since *Cicero's* Days. And so by doing himself and all learned Men much Good, do others less Harm, and Christ's Doctrin less Injury, than he doth: and withal, win unto himself many worthy Friends, who agreeing with him gladly in the Love and Liking of excellent Learning, are sorry to see so worthy a Wit, so rare Eloquence wholly spent, and consumed in striving with God, and good Men.

Among the rest, no Man doth lament him more than I; not only for the excellent Learning, that I see in him, but also because there hath passed privately betwixt him and me, sure Tokens of much good Will, and friendly Opinion, the one toward the other. And surely the Distance betwixt *London* and *Lisbon*, should not stop any kind of friendly Duty, that I could either shew to him, or do to his; if the

greateſt Matter of all did not in certain Points ſeparate our Minds.

And yet for my Part, both toward him, and divers others here at Home, for like Cauſe of excellent Learning, great Wiſdom, and gentle Humanity, which I have ſeen in them, and felt at their Hands my ſelf, where the Matter of Difference is mere Conſcience in a quiet Mind inwardly, and not contentious Malice with ſpiteful Railing openly, I can be content to follow this Rule, „ *in miſliking ſome one* „ *Thing, not to hate for any Thing elſe.*

But as for all the bloody Beaſts, as that *fat Boar of the Wood, or thoſe brawling Bulls of* Baſan, *or any lurking* Dormouſe, blind not by Nature, but by Malice, and as may be gathered of their own Teſtimony, given over to Blindneſs, for giving over God, and his Word: or ſuch as be ſo luſty Runagates, as firſt run from God, and his true Doctrin, then from their Lords, Maſters, and all Duty; next, from themſelves, and out of their Wits; laſtly, from their Prince, Country, and all due Allegiance; whether They ought rather to be pitied of good Men for their Miſery, or contemned of wiſe Men for their malicious Folly, let good and wiſe Men determine.

And to return to *Epitome* again. Some will judge much Boldneſs in me, thus to judge of *Oſorius*'s Stile: but wiſe Men do know, that mean Lookers on may truly ſay, for a well made Picture, *This Face had been more comely, if that high Red in the Cheek were ſomewhat more pure ſanguin than it*

ii; and yet the Stander by cannot amend it himſelf by any Way.

And this is not written to the Diſpraiſe, but to the great Commendation of *Oſorius*: becauſe *Tully* himſelf had the ſame Fulneſs in him, and therefore went to *Rhodes* to cut it away; (*) and ſaith himſelf, *Recepi me domum prope mutatus, nam quaſi reſerverat jam oratio.* Which was brought to paſs I believe, not only by the Teaching of *Molo Apollonius*, but alſo by a good Way of *Epitome*, in binding himſelf to tranſlate *meros Atticos oratores*, and ſo to bring his Stile from all looſe Groſneſs, to ſuch firm Faſtneſs in Latin, as is in *Demoſthenes* in Greek. And this to be moſt true, may eaſily be gathered, (||) not only of *L. Craſſus*'s Talk in *de Orat.* but ſpecially of *Cicero*'s own Deed (†) in tranſlating *Demoſthenes*'s and *Æſchines*'s

(*) *Here again we have only Part of a Sentence (as it came into our Author's Memory) taken out of* Tully de claris Oratoribus, *p.* 170. *near the End. I ſhall tranſcribe the whole, ſince 'twill bring ſome Light to the Argument in hand.*

*Quibus non contentus, Rhodum veni, meq; ad eundem, quem Roma audiveram, Molonem applicavi, cum alterum in vitris cauſſis, ſcripteremq; præſtantem, tum in notandis, animadvertendiſq; vitiis, & inſtituendo, docendoq; prudentiſſimum. Is dedit operam (ſi modo id conſequi poſſet) ut nimis redundantes nos, & ſuperfluentes juvenili quadam dicendi impunitate & licentia, reprimeret, & quaſi extra ripas diffluentes coerceret. Ita recepi me biennio poſt non modo exercitatior, ſed prope mutatus. Nam & contentio nimia vocis recideret, & quaſi reſerveret oratio, lateribuſq; vires, & corporis mediocris habitus acceſſerat.*

(||) *See* Craſſus's *Words, cited in the Notes, pag.* 2.

(†) *Tho' 'tis certain enough, that* Tully *did tranſlate theſe two Orations; yet I'm apt to think from his own Words, that he did it rather as an Example to encourage young Students to take Pains that Way, than with any Deſign to improve himſelf; his own Stile much earlier being brought to its full Perfection.*

*Sed cum in eo magnus error eſſet, quale eſſet id dicendi genus; putavi mihi ſuſcipiendum laborem, utilem ſtudioſis, mihi quidem ipſi non*

chines's Orations περὶ Στεφάνου, to that very End, and Purpose.

And although a Man groundly learned already, may take much Profit himself in using by *Epitome* to draw other Mens Works for his own Memory sake into shorter Room; (as *Canterus* hath done very well the whole *Metamorphosis* of *Ovid*, and *David Chythræus* a great deal better, *the Nine Muses* of Herodotus, and *Melanthon* in mine Opinion, far best of all, the whole Story of Time, not only to his own Use, but to other Mens Profit, and his great Praise) yet *Epitome* is most necessary of all in a Man's own Writing, as we learn of that noble Poet *Virgil*, who (if *Donatus* (*) say true) in writing that perfect Work of the *Georgics*, used daily, when he had written fourty, or fifty Verses, not to cease cutting, paring, and polishing of them, till he had brought them to the Number of ten, or twelve.

And

*non necessarium. Converti enim ex Atticis, duorum eloquentissimorum nobilissimas orationes inter se contrarias, Æschinis Demosthenisque: nec converti, ut interpres, sed ut orator, sententiis iisdem, & earum formis, tanquam figuris, verbis ad nostram consuetudinem aptis: in quibus non verbum pro verbo necesse habui reddere, sed genus omnium verborum, vimq; servavi. Non enim ea me annumerare Lectori putavi oportere, sed tanquam appendere.*

*This Opinion of mine will still appear more probable, from the last Words of this Introduction to these two Orations: Erit regula, ad quam eorum dirigantur orationes, qui Attice volunt dicere.*

(*) *The Passage alluded to in* Virgil's *Life is this*: Cùm Georgica scriberet, traditur quotidie meditatos mane plurimos versus dictare solitus, ac per totum diem retractando ad pauciss imos redigere: non absurdè, carmen se ursæ more parere dicens, & lambendo demum effingere.

*The same is reported of our Countryman, Mr.* Milton, *whom we may justly match with* Virgil; *that usually every Morning, as he*

And this Exercise is not more needfully done in a great Work, than wisely done in our common daily writing either of Letter, or other Thing else; that is to say, to peruse diligently, and see and spy wisely, what is always more than needeth. For twenty to one, offend more in writing too much, than too little: even as twenty to one, fall into Sickness, rather by over much Fulness, than by any Lack, or Emptiness. And therefore is He always the best English Physician, that best can give a Purgation; that is, by Way of *Epitome* to cut all over-much away. And surely Mens Bodies be not more full of ill Humours, than commonly Mens Minds (if they be young, lusty, proud, like and love themselves well, as most Men do) be full of Fantasies, Opinions, Errors, and Faults, not only in inward Invention, but also in all their Utterance, either by Pen or Talk.

And of all other Men, even those that have the inventivest Heads for all Purposes, and roundest Tongues in all Matters and Places (except they learn and use this good Lesson of *Epitome*) commit commonly greater Faults, than dull, staying, silent Men do. For quick Inventors, and fair ready Speakers being boldned with their present Ability to say more, and perchance better too, at the sudden for that Present, than any other can do, use less Help of

*lay in Bed, he tumbled over in his Thoughts the Verses he had made the Day before, and never ceased altering and changing of 'em, till he had reduc'd them with inimitable Exactness to a far less Number.*

ting

Diligence and Study, than they ought to do: and so have in them commonly less Learning, and weaker Judgment for all deep Considerations, than some duller Heads, and slower Tongues have.

And therefore ready Speakers, generally be not the best, plainest, and wisest Writers, nor yet the deepest Judgers in weighty Affairs; because they do not tarry to weigh and judge all Things as they should; but having their Heads over full of Matter, be like Pens over full of Ink, which will sooner blot, than make any fair Letter at all. Time was, when I had Experience of two Ambassadors in one Place; the one of a hot Head to invent, and of a hasty Hand to write; the other, cold and staid in both: but what Difference of their Doings was made by wise Men, is not unknown to some Persons. The Bishop of *Winchester*, *Steph. Gardiner*, had a quick Head, and a ready Tongue, and yet was not the best Writer in *England*. *Cicero* in *Brutus* doth wisely (*) note the same in *Sergius Galba*, and

(*) Quid igitur, inquit, est causæ, Brutus, si tanta virtus in oratore Galba fuit, cur ea nulla in orationibus eius appareat? *To this Question of Brutus, amongst other things,* Tully *makes this Reply.*

Nec enim est eadem, inquam, Brute, causa non scribendi, & non tam bene scribendi, quàm dixerint. Nam videmus alios oratores inertia nihil scripsisse, ne domesticus etiam labor accederet ad forensem. pleræq; enim scribuntur orationes habitæ jam, non ut habeantur. ——— alios, quod melius putent dicere se posse, quàm scribere: *quod peringeniosis hominibus, neq; satis doctis, plerumq; contigit, ut ipsi Galbæ.*

Quem fortasse vis non ingenii solùm, sed etiam animi, & naturalis quidam dolor dicentem incendebat, efficiebatque, ut

and *Q. Hortensius*: who were both hot, lusty, and plain Speakers, but cold, loose, and rough Writers. And *Tully* telleth the Cause why; saying, when they spoke, their Tongue was naturally carried with full Tide and Wind of their Wit; when they wrote, their Head was solitary, dull, and calm: and so their Stile was blunt, and their Writing cold: *Quod vitium, saith Cicero, peringeniosis hominibus, neque satis doctis plerumque accidit.*

And therefore all quick Inventors, and ready fair Speakers must be careful, that to their Goodness of Nature they add also in any wise Study, Labour, Leisure, Learning, and Judgment: and then they shall in deed pass all other, (as I know some do, in whom all those Qualities are fully planted) or else if they give over much to their Wit, and over little to their Labour, and Learning, they will soonest over reach in Talk, and farthest come behind in Writing, whatsoever they take in Hand. The Method of *Epitome* is most necessary for such kind of Men. And thus much concerning the Use, or Misuse of all kind of *Epitomes* in Matters of Learning.

& incitata, & gravis, & vehemens esset oratio: dein cùm otiosus stilum prehenderat, motusq; omnis animi, tanquam ventus, hominem defecerat, flaccescebat oratio: quod iis, qui limatius dicendi consectantur genus, accidere non solet, propterea quod prudentia nunquam deficit oratorem, qua ille utens eodem modo possit & dicere & scribere. Ardor animi non semper adest, isq; cum consedit, omnis illa vis, & quasi flamma oratoris extinguitur. Hanc igitur ob causam videtur Lælii mens spirare etiam in scriptis, Galbæ autem vis occidisse. *Cic. de Claris Orat. pag.* 153.

I MI-

## IMITATIO.

*Imitation* is a Faculty, to expreſs lively and perfectly that Example, which you go about to follow. And of it ſelf it is large, and wide; for all the Works of Nature in a Manner, be Examples for Art to follow.

But to our Purpoſe: All Languages, both learned, and mother Tongues, be gotten, and gotten only by *Imitation*. For as ye uſe to hear, ſo ye learn to ſpeak: if ye hear no other, ye ſpeak not your ſelf; and whom ye only hear, of them ye only learn.

And therefore, if ye would ſpeak as the beſt and wiſeſt do, ye muſt be converſant, where the beſt and wiſeſt are: but if you be born, or brought up in a rude Country, ye ſhall not chuſe but ſpeak rudely. The rudeſt Man of all knoweth this to be true.

Yet nevertheleſs, the Rudeneſs of common and mother Tongues, is no Bar for wiſe Speaking. For in the rudeſt Country, and moſt barbarous mother Language, many be found that can ſpeak very wiſely: but in the Greek and Latin Tongues, the two only learned Tongues, which be kept not in common Talk, but in private Books; we find always Wiſdom and Eloquence, good Matter and good Utterance never, or ſeldom aſunder. For all ſuch Authors, as be fulleſt of good Matter, and right Judgment in Doctrin, be likewiſe always moſt proper in Words, moſt apt in

Sentence,

Sentence, moſt plain and pure in uttering the ſame.

And contrariwiſe, in thoſe two Tongues, all Writers, either in Religion, or any Sect of Philoſophy, whoſoever be found fond in Judgment of Matter, be commonly found as rude in uttering their Minds. For Stoicks, Anabaptiſts, and Friars with Epicures, Libertines, and Monks, being moſt like in Learning and Life, are no fonder and pernicious in their Opinions, than they be rude and barbarous in their Writings. They be not wiſe therefore, that ſay, „ *What care I for Men's Words and* „ *Utterance, if his Matter, and Reaſons be* „ *good?* Such Men ſay ſo, not ſo much of Ignorance, as either of ſome ſingular Pride in themſelves, or ſome ſpecial Malice of others, or ſome private and partial Matter, either in Religion, or other kind of Learning. For good and choice Meats be no more requiſite for healthy Bodies, than proper and apt Words be for good Matters, and alſo plain and ſenſible Utterance for the beſt and deepeſt Reaſons; „ *In which two Points ſtandeth perfect* „ *Eloquence, one of the faireſt, and rareſt* „ *Gifts, that God doth give to Man.*

Ye know not, what Hurt ye do to Learning, that care not for Words, but for Matter; and ſo make a Divorce betwixt the Tongue and the Heart. For mark all Ages, look upon the whole Courſe of both the Greek, and Latin Tongues, and ye ſhall ſurely find, that, when apt and good Words began to be neglected, and Properties of thoſe two Tongues to be confound-

ed,

ed, then also began ill Deeds to spring; strange Manners to express good Orders; new and fond Opinions to strive with old and true Doctrin, first in Philosophy, and after in Religion; right Judgment of all Things to be perverted, and so Virtue with Learning is contemned, and Study left of. „ *Of ill Thought cometh perverse* „ *Judgment; of ill Deeds springeth lewd* „ *Talk.* Which four Misorders, as they marr Man's Life, so destroy they good Learning withal.

But behold the Goodness of God's Providence for Learning: all old Authors, and Sects of Philosophy, which were fondest in Opinion, and rudest in Utterance, as Stoicks, and Epicures, first contemned of wise Men, and after forgotten of all Men, be (*) so consumed by Time, as they be now not only out of Use, but also out of Memory of Man. Which thing I surely think, will shortly chance to the whole Doctrin, and all the

(*) *This Remark of Mr. Ascham's must necessarily be restrain'd and limited to the Grecian Writers, and to these only, who flouriſh'd when their Language was brought to its greatest Perfection. For Antonius in the Greek Tongue, and Lucretius and Seneca in the Latin (Authors that justly deserve our Notice) are still perfect and entire. But that these Sects were most remarkably censur'd in their Stile and Language, is plain enough from the constant Testimony of all the Ancients, who have had Occasion to mention these Things.*

*Thus* Dionysius Hallicarn. *of the Stoicks, in his Book* περὶ Συνθέσεως, *pag.* 40. Ἀνάγκη δὲ τὰ τεχνικὰ χρήσασθαι τῷ λόγῳ χεροσίν τε τῶν Στωϊκῶν· πεφυσημένα γὰρ ἦν καὶ περβάλλοντα καὶ ἀμειγνον ἀλλοις τοῖς Διαλεκτικοῖς πᾶσιν ἡκειβωκεν καὶ χειροῦν ἀμουσίαν συνεσκευάσατο ἐπιτηδεύμασι λόγων, τῶν ὀνόμασιν ἢ δόξης ἀξιωθέντων. *And afterwards in the same excellent Treatise, with Respect to the Epicurean Tribe;* Ἐπιτηδεύων δὲ χοιρῶν, εἰς ἃ τὸ μέλος τῶν, ἐρεῖ τέμνεται.

Books

Books of fantastical Anabaptists, and Friars, and of the beastly Libertines, and Monks.

Again, behold on the other Side, how God's Wisdom hath wrought, that of the Academics and Peripatetics, those that were wisest in Judgment of Matters, and purest in Uttering their Minds, the first and chiefest, that wrote most and best in either Tongue, (as *Plato*, and *Aristotle* in Greek, and *Tully* in Latin) be so either wholly, or sufficiently left unto us, „ *as* „ *I never knew yet Scholar, that gave himself* „ *to like, and love, and follow chiefly those* „ *three Authors, but he proved both learned,* „ *wise, and also an honest Man; if he join-* „ *ed withal the true Doctrin of God's holy Bi-* „ *ble, without the which, the other three be* „ *but fine edge Tools in a Fool's, or Madman's* „ *Hand.*

But to return to *Imitation* again: There be three Kinds of it in Matters of Learning.

The whole Doctrin of Comedies, and Tragedies, is a perfect *Imitation*, or fair lively painted Picture of the Life of every Degree of Man. Of this *Imitation* writeth *Plato* at large, in his third Book *de Repub.* but it doth not much belong at this Time to our Purpose.

The second Kind of *Imitation*, is to follow for Learning of Tongues and Sciences, the best Authors. Here riseth among proud and envious Wits a great Controversy: whether One, or Many are to be followed: and if one, Who is that One;

*Seneca*,

*Seneca*, *Cicero*, *Salluſte*, or *Cæſar*, and ſo forth in Greek, and Latin.

The third Kind of *Imitation* belongeth to the ſecond; as when you be determined, whether you will follow one, or more, to know perfectly, and which Way, to follow that one; in what Place; by what Mean, and Order; by what Tools and Inſtruments ye ſhall do it, by what Skill, and Judgment ye ſhall truly diſcern, whether ye follow rightly, or no.

This *Imitatio*, is *diſſimilis materiei ſimilis tractatio*; and alſo, *ſimilis materiei diſſimilis tractatio*: as *Virgil* followed *Homer*: but the Argument of the one was *Ulyſſes*; of the other, *Æneas*. *Tully* perſecuted *Antony* with the ſame Weapons of Eloquence, that *Demoſthenes* uſed before againſt *Philip*.

*Horace* followeth *Pindar*, but either of them his own Argument, and Perſon: as the one, *Hiero* King of *Sicily*; the other, *Auguſtus* the Emperour: and yet both for like Reſpects, that is, for their couragious Stoutneſs in War, and juſt Government in Peace.

One of the beſt Examples for right *Imitation*, we lack, and that is *Menander*; whom our *Terence*, (as the Matter required) in like Argument, in the ſame Perſons, with equal Eloquence, Foot by Foot did follow.

Some Pieces (*) remain, like broken Jewels,

(*) *A Collection of theſe Remains have been lately publiſh'd, together with thoſe of* Philemon, *by Mr.* Le Clerke. *But he doth not ſeem*

Jewels, whereby Men may rightly esteem, and justly lament the Loss of the whole.

*Erasmus*, the Ornament of Learning in our Time, doth wish that some Man of Learning, and Diligence, would take the like Pains in *Demosthenes* and *Tully*, that *Macrobius* hath done in *Homer* and *Virgil*: that is, to write out and join together, where the one doth imitate the other. *Erasmus*'s Wish is good, but surely it is not good enough. For *Macrobius*'s Gatherings for the *Æneis* out of *Homer*, and *Eobanus Hessus* more diligent Gatherings for the *Bucolics* out of *Theocritus*, as they be not fully taken out of the whole Heap, as they should be, but even as though they had not sought for them of Purpose, but found them scatter'd here and there by Chance in their Way; even so, only to point out, and nakedly to join together their Sentences, with no farther declaring the Manner, and Way how the one doth follow the other, were but a cold Help to the Increase of Learning.

But if a Man would take this Pain also, when he hath laid two Places of *Homer* and *Virgil*, or of *Demosthenes* and *Tully* together, to teach plainly withal, after this sort;

*seem (as far as I can judge by a cursory View) to have been Jewellers good enough, to understand their true Worth, and Value. For otherwise certainly, he would have taken greater Pains, and have shewn more Skill in setting these little Pieces in such a Lustre and Brightness, as they deserv'd.* Olim rediissent ad splendorem maximum.

1, *Tully* retaineth thus much of the Matter, these Sentences, these Words.

2, This, and That he leaveth out; which he doth wittily to this End, and Purpose.

3, This he addeth here.

4, This he diminisheth there.

5, This he ordereth thus, with placing That here, not there.

6, This he altereth and changeth either in Property of Words, in Form of Sentence, in Substance of the Matter, or in one, or other conveniens Circumstance of the Author's present Purpose.

In these few rude English Words, are wrapt up all the necessary Tools and Instruments, wherewith true *Imitation* is rightly wrought withal in any Tongue. Which Tools, I openly confess, be not of mine own forging, but partly left unto me by the cunningest Master, and one of the worthiest Gentlemen, that ever *England* bred, Sir *John Cheke*: partly borrowed by me out of the Shop of the deerest Friend, I have out of *England*, *Joh. Sturmius*. And therefore I am the bolder to borrow of him, and here to leave them to others, and namely to my Children. Which Tools, if it please God, that another Day they may be able to use rightly, as I do wish, and daily pray they may do, I shall be more glad, than if I were able to leave them a great Quantity of Land.

This

This foresaid Order and Doctrin of *Imitation*, would bring forth more Learning, and breed up truer Judgment, than any other Exercise, that can be used; but not for young Beginners; because they shall not be able to consider duly thereof. And truly it may be a Shame to good Students, who having so fair Examples to follow, as *Plato* and *Tully*, do not use so wise Ways in following them for the obtaining of Wisdom and Learning, as rude ignorant Artificers do for gaining a small Commodity. For surely the meanest Painter useth more Wit, better Art, greater Diligence in his Shop in following the Picture of any mean Man's Face, than commonly the best Students do even in the University, for the attailing of Learning it self.

Some ignorant, unlearned, and idle Student, or some busy Looker upon this little poor Book, that hath neither Will to do good himself, nor Skill to judge right of others, but can lustily contemn by Pride and Ignorance, all painful Diligence, and right Order in Study; will perchance say, that I am too precise, too curious in marking and pidling thus about the *Imitation* of others: and that the old and worthy Authors did never busy their Heads and Wits, in following so precisely either the Matter, what other Men wrote, or else the Manner, how other Men wrote. They will say, „ *It were a plain Slavery, and Injury too,* „ *to shackle and tie a good Wit, and hinder the*

„ *Course*

„ *Course of a Man's good Nature with such* „ *Bonds of Servitude, in following others.* Except such Men think themselves wiser than *Cicero* for teaching of Eloquence, they must be content to turn a new Leaf.

The best Book that ever *Tully* wrote, by all Mens Judgment, and by his own Testimony too, in writing whereof he employed most Care, Study, Learning and Judgment, is his Book *de Oratore ad Q. Fratrem.* Now let us see, what he did for the Matter, and also for the Manner of writing thereof. For the whole Book consisteth in these two Points only; in good Matter, and good handling of the Matter. And first, for the Matter: It is whole *Aristotle's*, whatsoever *Antony* in the second, and *Crassus* in the third doth teach. Trust not me, but believe *Tully* himself, who writeth so: first, in that (*) goodly long Epistle *ad Pub. Lentulum*; and after in divers Places *ad Atticum.* And in the very Book it self, *Tully* will not have it hidden; but both *Catulus*, and *Crassus* do oft, and pleasantly lay that Stealth to *Antonius's* Charge. Now for the Handling of the Matter: Was *Tully* so precise and curious,

(*) Quod rogas, ut mea tibi scripta mittam, quæ post discessum tuum scripserim: sunt orationes quædam, quas Menocrito dabo: neq; ita multæ; ne pertimescas. Scripsi etiam (nam ab orationibus dijungo me ferè, referoq; ad mansuetiores Musas: quæ me maximè, sicut jam à prima adolescentia delectarunt) scripsi igitur Aristoteleo more, quemadmodum quidem volui, tres libros in disputatione ac dialogo de Oratore, quos arbitror Lentulo tuo non fore inutiles. Abhorrent enim à communibus præceptis: ac omnem antiquorum, & Aristoteleam, & Isocrateam rationem oratoriam complectuntur. *Epist. Fam. Lib.* 1. *Ep.* 9.

rather to follow another Man's Pattern, than to invent ſome new Shape himſelf, namely in that Book, wherein he purpoſed to leave to Poſterity the Glory of his Wit? Yea forſooth, that he did. And this is not my gueſſing, and gathering; nor only performed by *Tully* in very deed, but uttered alſo by *Tully* in plain Words; to teach other Men thereby, what they ſhould do, in taking like Matter in hand.

And that which is ſpecially to be marked, *Tully* doth utter plainly his Conceit and Purpoſe therein, by the Mouth of the wiſeſt Man in all that Company: for (*) ſaith *Scævola* himſelf, *Cur non imitamur, Craſſe, Socratem illum, qui eſt in Phædo Platonis? &c.*

And farther to underſtand, that *Tully* did not *obiter*, and by chance, but purpoſely, and mindfully bend himſelf to a preciſe and curious Imitation of *Plato*, concerning the Shape and Form of thoſe Books; mark I pray you, how curious *Tully* is, to utter his Purpoſe, and Doing therein, writing (†) thus to *Atticus*:

*Quod in iis oratoriis libris, quos laudas, perſonam deſideras Scævolæ; non eam temere dimovi: ſed feci idem, quod in* Πολιτείᾳ *deus ille noſter Plato. Cum in Piræeum Socrates veniſſet ad Cephalum, locupletem & feſtivum ſenem;*

(*) Poſtero autem die, cùm illi majores natu ſatis quieſſent, & in ambulationem ventum eſſet; dicebat tum Scævolam duobus ſpatiis tribuſve factis, dixiſſe, Cur non imitamur, &c. *De Orat. lib. 1. p. 83.*

(†) *This Citation is taken out of* Tully's *fourth Book of Epiſtles to* Atticus, *Ep. 16.*

*quoad primus ille ſermo haberetur, adeſt in diſputando ſenex: deinde cum ipſe quoq; commodiſſime locutus eſſet, ad rem divinam dicit ſe velle diſcedere; neque poſtea revertitur. Credo Platonem vix putaſſe ſatis conſonum fore, ſi hominem id ætatis in tam longo ſermone diutius retinuiſſet. Multo ego ſatius hoc mihi cavendum putavi in Scævola: qui & ætate, & valitudine erat ea, qua eſſe meminiſti; & iis honoribus, ut vix ſatis decorum videretur, cum plures dies eſſe in Craſſi Tuſculano. Et erat primi libri ſermo non alienus à Scævolæ ſtudiis: reliqui libri* Τεχνολογίαν *habent, ut ſcis. huic joculatoriæ diſputationi ſenem illum, ut noras, intereſſe ſane nolui.*

If *Cicero* had not opened himſelf, and declared his own Thought and Doings herein, Men that be idle, and ignorant, and envious of other Mens Diligence, and well Doings, would have ſworn, that *Tully* had never minded any ſuch Thing; but that of a preciſe Curioſity we feign, and forge, and father ſuch Things of *Tully*, as he never meant in deed. I write this not for nought: for I have heard ſome both well learned, and otherways very wiſe, that by their luſty miſliking of ſuch Diligence have drawn back the Forwardneſs of very good Wits. But even as ſuch Men themſelves do ſometimes ſtumble upon doing well by chance, and Benefit of good Wit, ſo would I have our Scholar always able to do well by Order of Learning, and right Skill of Judgment.

Concerning Imitation many learned Men have written with much Diverſity for the Matter; and therefore with great Contrariety, and ſome Stomach among themſelves. I have read, as many as I could get, diligently; and what I think of every one of them, I will freely ſay my Mind. With which Freedom I truſt good Men will bear, becauſe it ſhall tend to neither ſpiteful, nor harmful Controverſy.

Cicero. In *Tully*, it is well touched, ſhortly taught, (*) not fully declared by *Antonius* in the ſecond Book *de Oratore*; and afterward in *Oratore ad Brutum*, for the liking and miſliking of *Iſocrates*: and the contrary Judgment of *Tully* againſt *Calvus*, *Brutus*, and *Calidius*, *de genere dicendi Attico & Aſiatico.*

Dionyſ. Halicar. *Dionyſius Halicarnaſſæus* περὶ Μιμήσεως, (†) I fear is loſt; which Author next *Ariſtotle*,

(*) Ergo hoc ſit primum in præceptis meis, ut demonſtremus, quem imitetur; atq; ita, ut, quæ maximè excellant in eo quem imitabitur, ea diligentiſſimè perſequatur. tum accedat exercitatio, qua illum, quem antè delegerit, imitando effingat, atq; ita exprimat, non ut multos imitatores ſæpe cognovi, qui aut ea, quæ facilia ſunt, aut etiam illa, quæ inſignia, ac pænè vitioſa conſectantur imitando. *De Orat. lib.* 2. *p.* 109.

Atticos, inquit, volo imitari. quos? nec enim eſt unum genus. Nam quid eſt tam diſſimile, quàm Demoſthenes & Lyſias? quàm idem, & Hyperides? quàm omnium horum Æſchines? Quem igitur imitaris? Si aliquem, cæteri ergo Atticè non dicebant. ſi omnes; quî potes, cùm ſint ipſi diſſimillimi inter ſe? *Cic. de claris Orat. p.* 167.

(†) *This Book of Imitation* Dionyſius *divided into three Parts: the firſt, contain'd the whole Queſtion concerning Imitation; the ſecond, what Authors in Poetry, Philoſophy, Hiſtory, and Oratory were to be imitated; the third, how this Imitation was to be perform'd: Which loſt Book he tells us, he had not finiſh'd at the Time, he gives us this Account of it.*

Plato,

*Plato*, and *Tully*, of all others that write of Eloquence, by the Judgment of them that be beſt learned, deſerveth the next Praiſe, and Place.

*Quintilian* (*) writeth of it ſhortly, and coldly for the Matter, yet hotly and ſpitefully enough againſt the Imitation of *Tully*. Quint an.

*Eraſmus*, being more occupied in ſpying other Mens Faults, than declaring his own Advice, is miſtaken of many, to the great Hurt of Study for his Authority's Sake. For he writeth rightly, rightly underſtood: (†) He, and *Longolius* only differing Eraſmus

Dionyſius's Words are theſe, tho' corrupt enough, in his Epiſtle to Cn. Pompey, p. 206, of the learned Dr. Hudſon's Edition. I ſhall cite 'em as I think they ought to be read. Πεντάσυλλα δὲ καὶ ταῦτα ἐν τοῖς πρὸς Δημήτριον ὑπομνηματισμοῖς περὶ Μιμήσεως. Τούτων ὁ μὲν πρῶτος, αὐτὴν περιείληφε τὴν περὶ τῆς μιμήσεως ζήτησιν· ὁ δὲ δεύτερος, περὶ τοῦ, πίνας ἀνδρας μιμεῖσθαι δεῖ, ποιητάς τε καὶ φιλοσόφους, ἰσοδυναμούσας καὶ ῥήτορας· ὁ δὲ τρίτος, περὶ τοῦ, πῶς δεῖ μιμεῖσθαι. ἰσὶ δὲ οὗτος ἀτελής.

(*) Ante omnia igitur imitatio per ſe ipſa non ſufficit; vel quia pigri eſt ingenii, contentum eſſe iis, quæ ſunt ab aliis inventa. Quid enim futurum erat temporibus illis, quæ ſine exemplo fuerunt, ſi homines nihil niſi quod jam cognoviſſent, faciendum ſibi aut cogitandum putaſſent? nempe nihil fuiſſet inventum —— ——.

Itaq; ne hoc quidem ſuaſerim, uni ſe alicui propriè, quem per omnia ſequatur, addicere. Longè perfectiſſimus Græcorum Demoſthenes, aliquid tamen aliquo in loco melius alii. Plurima ille: ſed non qui maximè imitandus, etiam ſolus imitandus eſt. Quid ergo? non eſt ſatis omnia ſic dicere, quomodo Marcus Tullius dixit? mihi quidem ſatis eſſet, ſi omnia conſequi poſſem. Quid tamen nocet, vim Cæſaris, aſperitatem Cælii, diligentiam Pollionis, judicium Calvi, quibuſdam in locis aſſumere? *Quint. de Inſt. Orat. lib.* 10.

(†) Eraſmus *in his Epiſtles frequently mentions* Longolius, *who was a Hollander by Birth, and one who in his Writings applied himſelf with utmoſt Care and Induſtry, to the Imitation of* Tully. Quid hîc commemorem Longolium, qui totus in

fering in this, that the one ſeemeth to give overmuch, the other over little, to him, whom they both beſt loved, and chiefly allowed of all others.

Budæus. *Budæus* in his Commentaries roughly, and obſcurely, after his kind of writing: and for the Matter, carried ſomewhat out of the Way in overmuch miſliking the Imitation of *Tully*.

Phil. Melanchthon. *Philip Melanchthon*, learnedly and truly.

Joa. Camer. *Joach. Camerarius* largely with a learned Judgment, but ſomewhat confuſedly, and with over rough a Stile.

Sambucus. *Sambucus* largely, with a right Judgment, but ſomewhat a crooked Stile.

Corteſius P. Bembus. Joan. Sturmius. Others have written alſo, as *Corteſius* to *Politian*, and that very well: *Bembus ad Picum*, a great deal better; but *Joan. Sturmius, de Nobilitate literata, & de Amiſſa dicendi ratione*, far beſt of all, in mine Opinion, that ever took this Matter in hand. For all the reſt declare chiefly this Point, whether One, or Many, or All, are to be followed: but *Sturmius* only hath moſt learn-

hoc incubuit, ut Ciceronem exprimeret, nec infeliciter ceſſit conatus? *Lib.* 27. *Ep.* 38.

Of the Difference that happen'd betwixt himſelf and Longolius, Eraſmus gives us ſome Account in his Letter to Alciatus, Lib. 21, Ep. 38. Wherein he has this ſevere Remark upon thoſe ſlaviſh Imitators, the Ciceronianiſts of that Age.

Exorta eſt nova ſecta *Ciceronianorum* quæ mihi videtur non minus fervere iſtic, quam apud nos Lutheranorum. Poſthac non licebit Epiſcopos appellare *Patres reverendiſſ.* nec in calce literarum ſcribere *annum a Chriſto nato*, quòd id nuſquam faciat Cicero. Quid autem ineptius, quàm toto ſeculo novato, religione, imperiis, magiſtratibus, locorum vocabulis, ædificiis, cultu, moribus, non aliter audere loqui, quàm locutus eſt Cicero? Si reviviſcerit ipſe Cicero, rideret hoc *Ciceronianorum* genus.

edly

edly declared, „ *Who is to be followed;* „ *What is to be followed; and the laſt* „ *Point of all, by what Way and Order true* „ *Imitation is rightly to be exerciſed.* And although *Sturmius* herein doth far paſs all others; yet hath he not ſo fully and perfectly done it, as I do wiſh he had, and as I know he could. For though he hath done it perfectly for Precept; yet he hath not done it perfectly enough for Example. Which he did, neither for lack of Skill, nor by Negligence, but of Purpoſe, contented with one, or two Examples; becauſe he was minded in thoſe two Books to write of it both ſhortly, and alſo had to touch other Matters.

*Barthol. Riccius Ferrarienſis* alſo (*) hath written learnedly, diligently, and very largely of this Matter, even as he did before very well *de Apparatu Latinæ Locutionis.* He writeth the better in mine Opinion, becauſe his whole Doctrin, Judgment, and Order, ſeemeth to be borrowed out of *Joan. Sturmius*'s Books. He addeth alſo Examples, the beſt kind of Teaching; wherein he doth well, but not well enough: indeed he committeth no Fault, but yet deſerveth ſmall Praiſe. He is content with the mean, and followeth not the beſt: as a Man, that would (†) feed upon Acorns, when he may eat as good cheap the fineſt Wheat Bread.

(*) *This Work* Riccius *publiſhed under this Title,* De Imitatione, Libri 3.

(†) *The ſame proverbial Expreſſion we meet with a little after in this Book. The Commentators ſeem very fond of it:* Poſt fruges inventas veſci glandibus; ἀρχῆς βαλανηφαγοι.

He teacheth for Example, where, and how two or three Italian Poets do follow *Virgil*: and how *Virgil* himſelf in the Story of *Dido* doth wholly imitate *Catullus* in the like Matter of *Ariadne*. Wherein I like better his Diligence, and Order of Teaching, than his Judgment in Choice of Examples for *Imitation*. But if he had done thus: If he had declared, *where, and how; how oft, and how many Ways, Virgil* doth follow *Homer*; as for Example, the Coming of *Ulyſſes* to *Alcinous*, and *Calypſo*, with the Coming of *Æneas* to *Carthage*, and *Dido*: likewiſe the Games, Running, Wreſtling, and Shooting, that *Achilles* maketh in *Homer*, with the ſelf-ſame Games, that *Æneas* maketh in *Virgil*: The Harneſs of *Achilles*, with the Harneſs of *Æneas*, and the Manner of making them both by *Vulcan*: The notable Combate betwixt *Achilles* and *Hector*, with as notable a Combate betwixt *Æneas* and *Turnus*: The going down to Hell of *Ulyſſes* in *Homer*, with the going down to Hell of *Æneas* in *Virgil*; and other Places infinite more, as Similitudes, Narrations, Meſſages, Deſcriptions of Perſons, Places, Battles, Tempeſts, Shipwracks, and common Places for divers Purpoſes, which be as preciſely taken out of *Homer*, as ever did Painter in *London* follow the Picture of any fair Perſonage. And when theſe Places had been gathered together by this Way of Diligence, then to have conferred them together by this Order of Teaching, ,, *as diligently to mark what is kept, and* ,, *uſed in either Author, in Words, in Sentences,*

,, *in*

„ *in Matter; What is added; What is left* „ *out; What ordered otherwise, either* præ- „ ponendo, interponendo, *or* postponen- „ do; *and What is altered for any Reſpect, in* „ *Word, Phraſe, Sentence, Figure, Reaſon,* „ *Argument, or by any Way of Circum-* „ *ſtance*: If *Riccius* had done this, he had not only been well liked for his Diligence in Teaching, but alſo juſtly commended for his right Judgment in right Choice of Examples for the beſt *Imitation*.

*Riccius* alſo for *Imitation* of Proſe declareth Where, and How *Longolius* doth follow *Tully*: but as for *Longolius*, I would not have him the Pattern of our *Imitation*. Indeed in *Longolius*'s Shop, be proper and fair ſhewing Colours; but as for Shape, Figure, and natural Comelineſs, by the Judgment of beſt judging Artificers, He is rather allowed as one to be born withal, than ſpecially commended, as one chiefly to be followed.

If *Riccius* had taken for his Examples, where *Tully* himſelf followeth either *Plato*, or *Demoſthenes*, he had ſhot then at the right Mark. But to excuſe *Riccius* ſomewhat, though I cannot fully defend him, it may be ſaid, his Purpoſe was, to teach only the Latin Tongue; when this Way that I do wiſh, to join *Virgil* with *Homer*, to read *Tully* with *Demoſthenes* and *Plato*, requireth a cunning and perfect Maſter in both the Tongues. It is my Wiſh indeed, and that by good Reaſon. For whoſoever will write well of any Matter, muſt labour to expreſs that, that is perfect; and not to ſtay, and content himſelf with the Mean:

Mean: yea, I ſay farther, though it be not unpoſſible, yet it is very rare, and marvellous hard to prove excellent in the Latin Tongue for him, that is not alſo well ſeen in the Greek Tongue. *Tully* himſelf, moſt excellent of Nature, moſt diligent in Labour, brought up from his Cradle in that Place, and in that Time, where, and when the Latin Tongue moſt flouriſhed naturally in every Man's Mouth; yet was not his own Tongue able it ſelf, to make him ſo cunning in his own Tongue, as he was in deed, but the Knowledge, and *Imitation* of the Greek Tongue withal.

This he confeſſeth himſelf; this he uttereth in many Places, as thoſe can tell beſt, that uſe to read him moſt.

Therefore Thou, that ſhooteſt at Perfection in the Latin Tongue, think not thy ſelf wiſer than *Tully* was, in Choice of the Way that leadeth rightly to the ſame: think not thy Wit better than *Tully*'s was, as though that may ſerve thee, that was not ſufficient for him. For even as a Hawk flieth not high with one Wing, even ſo a Man reacheth not to Excellency with one Tongue.

I have been a Looker on in the Cockpit of Learning theſe many Years; and one Cock only have I known, which with one Wing even at this Day, doth paſs all others, in mine Opinion, that ever I ſaw in any Pit in *England*, though they had two Wings. Yet nevertheleſs, to fly well with one Wing, to run faſt with one Leg, be rather rare Maſteries much to be marvelled

velled at, than ſure Examples ſafely to be followed. A Biſhop that now liveth, a good Man, whoſe Judgment in Religion I better like, than his Opinion in Perfectneſs in other Learning, ſaid once unto me, „ *We have no Need now of the Greek* „ *Tongue, when all things be tranſlated into* „ *Latin.* But the good Man underſtood not, that even the beſt Tranſlation, is for meer Neceſſity but an evil imped Wing to fly withal, or a heavy Stump Leg of Wood to go withal. Such, the higher they fly, the ſooner they falter, and fail: the faſter they run, the ofter they ſtumble, and ſorer they fall. Such, as will needs ſo fly, may fly at a Pie, and catch a Daw: and ſuch Runners, as commonly, they ſhove, and ſhoulder to ſtand foremoſt, yet in the End they come behind others, and deſerve but the Hopſhackles, if the Maſters of the Game be right Judgers.

Therefore in peruſing thus ſo many divers Books for *Imitation*, it came into my Head, that a very profitable Book might be made *de Imitatione*, after another Sort, than ever yet was attempted of that Matter, containing a certain few fit Precepts, unto which ſhould be gathered and applied Plenty of Examples, out of the choiceſt Authors of both the Tongues. This Work would ſtand rather in good Diligence for the gathering, and right Judgment for the apt applying of thoſe Examples, than any great Learning, or Utterance at all.

Optima ratio Imitationis.

The

The Doing thereof would be more pleaſant than painful, and would bring alſo much Profit to all, that ſhould read it, and great Praiſe to him, that would take it in hand, with juſt Deſert of Thanks.

Eraſmus's Order in his Study.

*Eraſmus*, giving himſelf to read over all Authors Greek and Latin, ſeemeth to have preſcribed to himſelf this Order of reading; that is, to note out by the Way three ſpecial Points, all Adagies, all Similitudes, and all witty Sayings of moſt notable Perſonages. And ſo, by one Labour he left to Poſterity three notable Books, and namely two, his *Chiliades*, *Apophthegmata*, and *Similia*. Likewiſe, if a good Student would bend himſelf to read diligently over *Tully*, and with him alſo at the ſame Time as diligently *Plato*, and *Xenophon*, with his Books of Philoſophy; *Iſocrates*, and *Demoſthenes* with his Orations, and *Ariſtotle* with his Rhetoricks, (which five of all others be thoſe, whom *Tully* beſt loved, and ſpecially followed) and would mark diligently in *Tully*, where he doth *exprimere* or *effingere*, (which be the very proper Words of Imitation) either *copiam Platonis*, or *venuſtatem Xenophontis*, *ſuavitatem Iſocratis*, or *vim Demoſthenis*, *propriam & puram ſubtilitatem Ariſtotelis*; and not only write out the Places diligently, and lay them together orderly, but alſo confer them with skilful Judgment by thoſe few Rules, which I have expreſſed now twice before: If that Diligence were taken: if that Order were uſed, what perfect Knowledge of both the Tongues, what ready and pithy Utterance in all Matters, what

Cicero Plato, Xenophon, Iſocrates, Demoſthenes, Ariſtotle.

right

right and deep Judgment in all kind of Learning would follow, is ſcarce credible to be believed.

The Books be not many nor long, nor rude in Speech, nor mean in Matter; but next the Majeſty of God's holy Word, moſt worthy for a Man, the Lover of Learning and Honeſty, to ſpend his Life in. Yea, I have heard worthy Mr. *Cheke* many times ſay, „ *I would have a good* „ *Student paſs and journey through all Authors* „ *both Greek and Latin.* But he that will dwell in theſe few Books only; firſt in God's *Holy Bible*, and then join with it *Tully* in Latin, *Plato*, *Ariſtotle*, *Xenophon*, *Iſocrates*, and *Demoſthenes* in Greek, muſt needs prove an excellent Man.

Some Men already in our Days, have put to their helping Hands to this Work of Imitation; as *Perionius*, *Hen. Stephanus*, *in dictionario Ciceroniano*, and *Pet. Victorius* moſt praiſe worthy of all, in that his learned Work containing twenty five Books *de Varia Lectione*; in which Books be joined diligently together the beſt Authors of both the Tongues, where one doth ſeem to imitate another. Perionius. H. Steph. P. Victorius.

But all theſe, with *Macrobius*, *Heſſus*, and others, be no more but common Porters, Carriers, and Bringers of Matter and Stuff together. They order nothing; they lay before you, what is done; they do not teach you, how it is done. They buſy not themſelves with Form of Building; they do not declare this Stuff is thus framed by *Demoſthenes*, and thus and thus by *Tully*; and ſo likewiſe in *Xenophon*, *Plato*,

*Plato*, and *Isocrates*, and *Aristotle*. For joining *Virgil* with *Homer*, I have sufficiently declared before.

Pindar. Horace. The like Diligence I would wish to be taken in *Pindar*, and *Horace*, an equal Match for all Respects.

In Tragedies, (the goodliest Argument of all, and for the Use either of a learned Preacher, or a civil Gentleman, more profitable than *Homer*, *Pindar*, *Virgil*, and *Horace*; yea comparable in mine Opinion, with the Doctrin of *Aristotle*, *Plato*, and *Xenophon*) the Grecians *Sophocles*, and *Euripides*, far overmatch our *Seneca* in Latin, namely in Ὀικονομίᾳ & Decoro: although *Seneca*'s Elocution, and Verse be very commendable (*) for his Time. And for the Matters of *Hercules*, *Thebais*, *Hippolytus*, and *Troas*, his Imitation is to be gathered into the same Book, and to be tried by the same Touchstone, as is spoken before.

Sophocles. Euripides. Seneca.

In Histories, and namely in *Livy*, the like Diligence of Imitation, could bring excellent Learning, and breed staid Judgment in taking any like Matter in hand.

Only *Livy* were a sufficient Task for one Man's Study, to compare him, first with his Fellow for all Respects, *Dionysius*

Tit. Liv. Dionys. Halicarn.

(*) *There are many Conjectures made by learned Men, concerning the Time when these Tragedies were writ, and who their Author was. Mr.* Ascham *by this Expression, seems to bring 'em lower, than most do. We have* Erasmus's *Opinion in these Words.* Tacitus commemorat illius (Senecæ) poemata, de quibus sentiens, incertum. Nam Tragœdiarum opus eruditi quidam malunt Senecæ filio tribuere, quam huic: sunt, qui fratri Senecæ adscribant. Ex prima Tragœdia versus aliquot refert, *Duc me parens, sum mig; dominator poli*, &c. Quanquam mihi videtur opus hoc Tragœdiarum non esse unius hominis. *Lib.* 28. *Ep.* 12.

*Halicar-*

*Halicarnassæus*; who both lived in one Time, took both one History in hand to write, deserved both like Praise of Learning, and Eloquence: then *Polybius*, that wise Writer, whom *Livy* professeth to follow; and if he would deny it, yet it is plain, that the best Part of the third *Decade* in *Livy*, is in a Manner translated out of the third, and rest of *Polybius*: lastly with *Thucydides*, to whose Imitation *Livy* is curiously bent; as may well appear by that one Oration of those of *Campania*, asking Aid of the *Romans* against the *Samnites*, which is wholly taken, Sentence, Reason, Argument, and Order out of the Oration of *Corcyra*, asking like Aid of the *Athenians* against them of *Corinth*. If some diligent Student would take Pains to compare them together, he should easily perceive, that I do say true.

Polybius.

Thucydides.

1 Decad. Lib. 7.

Thucyd. 10.

A Book thus wholly filled with Examples of Imitation, first out of *Tully*, compared with *Plato*, *Xenophon*, *Isocrates*, *Demosthenes*, and *Aristotle*; then out of *Virgil* and *Horace*, with *Homer* and *Pindar*; next out of *Seneca*, with *Sophocles* and *Euripides*; lastly out of *Livy*, with *Thucydides*, *Polybius*, and *Halicarnassæus*, gathered with good Diligence, and compared with right Order, as I have expressed before, were another Manner of Work for all kind of Learning, and namely for Eloquence, than be those cold Gatherings of *Macrobius*, *Hessus*, *Perionius*, *Stephanus*, and *Victorius*; which may be used (as I said before) in this Case, as Porters, and Carriers, deserving like Praise, as such Men do Wages;

Wages; but only *Stenuius* is he, out of whom the true Survey, and whole Workmanship is specially to be learned.

I trust, this my Writing shall give some good Student Occasion to take (*) some Piece in hand of this Work of Imitation. And as I had rather have any do it, than my self, yet surely my self rather than none at all. And by God's Grace, if God do lend me Life with Health, free Leisure and Liberty, with good Liking, and a merry Heart, I will turn the best Part of my Study and Time, to toil in one or other Piece of this Work of Imitation.

Opus de recta imitandi ratione.

This Diligence to gather Examples, to give Light and Understanding to good Precepts, is no new Invention, but specially used of the best Authors, and oldest Writers. For *Aristotle* himself (as *Diogenes Laertius* declareth) when he had written that goodly Book of the *Topics*, did gather out of Historians, and Orators so many Examples, as filled fifteen Books, only to express the Rules of his *Topics*. These were the Commentaries, that *Aristole* thought fit for his *Topics*. And therefore to speak as I think, I never saw yet any Commentary upon *Aristotle*'s Logick, either in Greek or Latin, that ever I liked; because they be rather spent in

Aristoteles.

Commentarii Græci, & Latini in Dialect. Aristotelis.

(*) *Something of this Nature has since been done by* Jacobus Tollius, *in his* Gustus Criticarum Animadversionum ad Longinum: *where he has with good Judgment compared* Pindar *with* Horace, Theocritus *with* Virgil, *and* Apollonius *with* Ovid; *and some few more beside. But had Mr.* Ascham *liv'd, we should certainly have seen a far more excellent Performance.*

declaring

declaring School-point Rules, than in gathering fit Examples for Use and Utterance either by Pen, or Talk. For Precepts in all Authors, and namely in *Aristotle*, without applying unto them the Imitation of Examples, be hard, dry, and cold, and therefore barren, unfruitful, and unpleasant. But *Aristotle*, namely in his *Topics*, and *Elenches*, should be, not only fruitful, but also pleasant too, if Examples out of *Plato*, and other good Authors, were diligently gathered, and aptly applied unto his most perfect Precepts there.

Præcepta in Aristotele: Exempla in Platone.

And it is notable, that my Friend *Sturmius* writeth herein, that there is no Precept in *Aristotle's Topics*, whereof Plenty of Examples be not manifest in *Plato's* Works. And I hear say, that an excellent learned Man, *Tomitanus* in *Italy*, hath expressed every Fallacy in *Aristotle*, with divers Examples out of *Plato*. Would to God, I might once see some worthy Student of *Aristotle* and *Plato* in *Cambridge*, that would join in one Book the Precepts of the One, with the Examples of the Other. For such a Labour were one special Piece of that Work of Imitation, which I do wish were gathered together in one Volume.

*Cambridge*, at my first coming thither, but not at my going away, committed this Fault in reading the Precepts of *Aristotle* without the Examples of other Authors. But herein, in my Time, (*) these Men

(*) Eo tempore Cantabrigiam venit, quo literæ & Græcæ, & Latinæ efflorescere, & præclara studia in ea Academia herbescere,

Men of worthy Memory, Mr. *Redman*, Mr. *Cheke*, Mr. *Smith*, Mr. *Haddon*, Mr. *Watſon*, put ſo to their helping Hands, as that Univerſity, and all Students there, as long as Learning ſhall laſt, ſhall be bound unto them, if that Trade in Study be truly followed, which thoſe Men left behind them there.

By this ſmall Mention of *Cambridge*, I am carried into three Imaginations: firſt, into a ſweet Remembrance of my Time ſpent there; then, into ſome careful Thoughts for the grievous Alteration, that followed ſoon after; laſtly, into much Joy, to hear tell of the good Recovery, and earneſt Forwardneſs in all good Learning there again.

To utter theſe my Thoughts ſomewhat more largely, were ſomewhat beſide my Matter, yet not very far out of the Way; becauſe it ſhall wholly tend to the good Encouragement, and right Conſideration of Learning, which is my full Purpoſe in

beſcere, & ad ſummum hujus regni ornamentum matureſcere cœperunt. Ea ætate poſtea floruit, quâ *Georgius Dajus*, *Joan. Redmannus*, *Rob. Pemberus*, *Tho. Smithus*, *Joan. Checus*, *Nic. Ridlæus*, *Edm. Grindallus*, *Tho. Watſonus*, *Gualterus Haddonus*, *Jacob. Pilkintonus*, *R. Hornus*, *Joan. Chriſtopherſonus*, *Tho. Wilſonus*, *Joan. Setonus*, & infiniti alii excellenti doctrina præditi, & perſpecta vitæ morumq; probitate ornati, magna Academiæ eo tempore lumina, maxima poſtea totius reipublicæ ornamenta, viguerunt.

Hi enim, & ex his præcipuè *Tho. Smithus*, Academiæ ſplendor, & *Joan. Checus*, Cantabrigiæ decus, ſuo exemplo, eruditione, diligentia, conſtantia, conſilio, non ſtudendi ſolum, ſed rectè vivendi ordine, ad præclara ſtudia omnes adduxerunt, & concitarunt, qui ab eo tempore ad hunc uſq; diem in Cantabrigia ſuccreverunt, & ad eminentem aliquam doctrinam ſurrexerunt. *Edw. Grant*,

writing

writing this little Book: whereby also shall well appear this Sentence to be most true,

„ *That only good Men by their Government,*
„ *and Example, make happy Times in every*
„ *Degree, and State.*

Doctor *Nicolas Medcalfe*, that honourable Father, was Master of St. *John's* College when I came thither: A Man meanly learned himself, but not meanly affectioned to set forward Learning in others. He found that College spending scarce two hundred Marks by the Year: he left it spending a thousand Marks, and more. Which he procured not with his Money, but by his Wisdom; not chargeably bought by him, but liberally given by others by his Means, for the Zeal and Honour they bore to Learning. And that which is worthy of Memory, all these Givers were almost Northern Men: who, being liberally rewarded in the Service of their Prince, bestowed it as liberally for the Good of their Country. Some Men thought therefore, that Dr. *Medcalfe* was partial to Northern Men: but sure I am of this, that Northern Men were partial in doing more Good, and giving more Lands to the Furtherance of Learning, than any other Country Men in those Days did: which Deed should have been rather an Example of Goodness for others to follow, than Matter of Malice for any to envy, as some there were that did.

*Dr. Nicol. Medcalfe.*

*The Partiality of Northern Men in St. John's College.*

Truly Dr. *Medcalfe* was partial to none, but indifferent to all: a Master for the whole, a Father to every one in that College. There was none so poor, if he

had either Will to Goodneſs, or Wit to Learning, that could lack being there, or ſhould depart from thence for any Need. I am Witneſs my ſelf, that Money many times was brought into young Mens Studies by Strangers, whom they knew not. In which Doing, this worthy *Nicolaus* followed the Steps of good old St. *Nicolaus*, that learned Biſhop. He was a Papiſt indeed; but would to God, among all us Proteſtants I might once ſee but One, that would win like Praiſe, in doing like Good, for the Advancement of Learning, and Virtue. And yet, though he were a Papiſt, if any young Man, given to *new Learning* (as they termed it) went beyond his Fellows, in Wit, Labour, and Towardneſs; even the ſame neither lacked open Praiſe to encourage him, nor private Exhibition to maintain him: as worthy Sir *John Cheke*, if he were alive, would bear good Witneſs, and ſo can many more. I my ſelf, one of the meaneſt of a great Number in that College, becauſe there appeared in me ſome ſmall Shew of Towardneſs and Diligence, lacked not his Favour to farther me in Learning.

And being a Boy, new Bachelour of Arts, I chanced among my Companions to ſpeak againſt the Pope; which Matter was then in every Man's Mouth, becauſe Dr. *Hains* and Dr. *Skip* were come from the Court, to debate the ſame Matter by Preaching, and Diſputation in the Univerſity. This happened the ſame Time, when I ſtood to be Fellow there. My Talk came to Dr. *Medcalfe*'s Ear: I was called before him,

him, and the Seniors; and after grievous Rebuke, and ſome Puniſhment, open Warning was given to all the Fellows, none to be ſo hardy to give me his Voice at that Election. And yet for all thoſe open Threats, the good Father himſelf privily procured, that I ſhould even then be choſen Fellow: but the Election being done, he made Countenance of great Diſcontent thereat. This good Man's Goodneſs, and fatherly Diſcretion uſed towards me that one Day, ſhall never out of my Remembrance all the Days of my Life. And for the ſame Cauſe have I put it here in this ſmall Record of Learning. For next God's Providence, ſurely that Day was by that good Father's Means, *Dies natalis* to me, for the whole Foundation of the poor Learning I have, and of all the Fartherance that hitherto elſewhere I have obtained.

This his Goodneſs ſtood not ſtill in one or two, but flowed abundantly over all that College, and brake out alſo to nouriſh good Wits in every Part of that Univerſity: whereby at his departing thence, he left ſuch a Company of Fellows, and Scholars in St. *John*'s College, as can ſcarce be found now in ſome whole Univerſity: who either for Divinity, on the one Side or other, or for Civil Service to their Prince and Country, have been, and are yet to this Day, notable Ornaments to this whole Realm. Yea St. *John*'s did then ſo flouriſh, as Trinity College, that princely Houſe now, at the firſt Erection was but *Colonia deducta* out of St. *John*'s, not only

for their Maſter, Fellows, and Scholars, but alſo (which is more) for their whole both Order of Learning, and Diſcipline of Manners. And yet to this Day, it never took Maſter but ſuch as was bred up before in St. *John's*; doing the Duty of a good *Colonia* to her *Metropolis*, as the ancient Cities in *Greece*, and ſome yet in *Italy* at this Day, are accuſtomed to do.

St. *John's* ſtood in this State, until thoſe heavy Times, and that grievous Change, (*) that chanced *Anno* 1553: when more perfect Scholars were diſperſed from thence in one Month, than many Years can rear up again. For when *the Boar of the Wood* had paſſed the Seas, and faſtened his Foot again in *England*, not only the two fair Groves of Learning in *England* were either cut up by the Root, or trodden down to the Ground, and wholly went to wrack; but the young Spring there, and every where elſe, was pitifully nipt and overtrodden by very Beaſts; and alſo the faireſt Standers of all were rooted up, and caſt into the Fire, to the great Weakening even at this Day of Chriſt's Church in *England*, both for Religion, and Learning.

Aper de ſilva. Pſal. 80, 13.

And what Good could chance then to the Univerſities, when ſome of the greateſt, though not of the wiſeſt, nor beſt learned, nor beſt Men neither of that Side,

(*) Anno 1553, & Julii 6to, nobiliſſimus princeps, *Edvardus Sextus*, immatura morte, ad hujus regni maximum detrimentum, ad piorum omnium ingentem dolorem, ad omnium Anglorum immenſum malum, & *Rogeri Aſchami* magnam calamitatem diem obiit. *Edv. Grant.*

did

did labour to perſwade, (†) *That Ignorance was better than Knowledge*: which they meant not for the Laity only, but alſo for the greateſt Rabble of their Spirituality, what other Pretence openly ſoever they made. And therefore did ſome of them at *Cambridge* (whom I will not name openly) cauſe hedge Prieſts, fetch'd out of the Country, to be made Fellows in the Univerſity; ſaying in their Talk privily, and declaring by their Deeds openly, „ *That* „ *he was Fellow good enough for their Time, if* „ *he could wear a Gown and a Tipet comely,* „ *and have his Crown ſhorn fair and roundly;* „ *and could turn his Portes and Pie readily.* Which I ſpeak, not to reprove any Order either of Apparel, or other Duty, that may be well and indifferently uſed; but to note the Miſery of that Time, when the Benefits provided for Learning were ſo fouly miſuſed.

And what was the Fruit of this Seed? Verily Judgment in Doctrin was wholly altered, Order in Diſcipline very ſore changed, the Love of good Learning began ſuddenly to wax cold, the Knowledge of the Tongues (in ſpite of ſome that therein had flouriſhed) was manifeſtly contemned: and ſo, the Way of right Study purpoſely perverted; the Choice of good Authors, of Malice confounded: old Sophiſtry (I ſay not well) not old, but that new rotten Sophiſtry, began to beard, and ſhoulder Logick in her own Tongue: yea, I know, that Heads were caſt together,

(†) *See this Sentence taken out of St.* Chryſoſtome, *cited pag.* 47.

and Counſel deviſed, that *Duns*, with all the Rabble of barbarous Queſtioniſts, ſhould have diſpoſſeſſed of their Place and Room *Ariſtotle*, *Plato*, *Tully*, and *Demoſthenes*; whom good Mr. *Redman*, and thoſe two worthy Stars of that Univerſity, Mr. *Cheke*, and Mr. *Smith*, with their Scholars, had brought to flouriſh as notably in *Cambridge*, as ever they did in *Greece*, and in *Italy*: And for the Doctrin of thoſe four, the four Pillars of Learning, *Cambridge* then giving Place to no Univerſity, neither in *France*, *Spain*, *Germany*, nor *Italy*. Alſo in outward Behaviour, then began Simplicity in Apparel to be laid aſide, courtly Gallantneſs to be taken up, Frugality in Diet was privately miſliked, Town-going to good Chear openly uſed; honeſt Paſtimes joined with Labour, left off in the Fields; unthrifty and idle Games, haunted Corners, occupied in the Nights: Contention in Youth no where for Learning, Factions in the Elders every where for Trifles.

Ariſtotle, Plato, Cicero, Demoſthenes.

*Shooting.*

All which Miſeries at length by God's Providence, had their End (*) the ſixteenth of *November*, 1558. Since which Time the young Spring hath ſhot up ſo fair, as now there be in *Cambridge* again many goodly Plants (as did well appear at the Queens Majeſty's late being there) which are like to grow to mighty great Timber, to the Honour of Learning, and great Good of their Country, if they

(*) *The Day of Queen* Elizabeth's *happy Acceſſion to the Throne; tho' our Hiſtorians fix it on the ſeventeenth.*

may

may ſtand their Time, as the beſt Plants there were wont to do: and if ſome old dotterel Trees, with ſtanding over nigh them, and dropping upon them, do not either hinder, or crook their Growing: wherein my Fear is the leſs, ſeeing (*) ſo worthy a Juſtice of an Oyer hath the preſent Overſight of that whole Chace: Who was himſelf ſome Time in the faireſt Spring, that ever was there of Learning, one of the forwardeſt young Plants in all that worthy College of St. *John*'s. Who now by Grace is grown to ſuch Greatneſs, as in the temperate and quiet Shade of his Wiſdom, (next the Providence of God, and Goodneſs of One) in theſe our Days Religion for Sincerity, Learning for Order and Advancement, the Commonwealth for happy and quiet Government, have to the great Rejoycing of all good Men, ſpecially repoſed themſelves.

Now to return to that Queſtion, *Whether one, a few, many, or all, ought to be followed?* My Anſwer ſhall be ſhort. All, for him that is deſirous to know all: yea, the worſt of all, as Queſtioniſts, and all the barbarous Nation of Schoolmen, help for one or other Conſideration. But in every ſeparate kind of Learning, and Study by it ſelf, ye muſt follow chiefly a Few, and chiefly ſome One, and that namely in our School of Eloquence, either for Pen, or Talk. And as in Portraicture, and Painting, wiſe Men chuſe not that Workman,

(*) *Sir* William Cecil, *Principal Secretary of State, and Chancellor of the Univerſity of* Cambridge.

that

that can only (*) make a fair Hand, or a well fashioned Leg; but such a one, as can furnish up fully all the Features of the whole Body of a Man, Woman, and Child; and withal is able too by good Skill, to give to every one of these three, in their proper Kind, the right Form, the true Figure, the natural Colour, that is fit, and due to the Dignity of a Man, to the Beauty of a Woman, to the Sweetness of a young Babe: Even likewise, do we seek such an one in our School to follow; who is able always in all Matters to teach plainly, to delight pleasantly, and to carry away by Force of wise Talk all, that shall hear or read him; and is so excellent in deed, as Wit is able, or Wish can hope to attain unto: and this not only to serve in the Latin, or Greek Tongue, but also in our own English Language. But yet, because the Providence of God hath left unto us in no other Tongue, save only in the Greek and Latin Tongue, the true Precepts, and perfect Examples of Eloquence; therefore must we seek in the Authors only of those two Tongues, the true Pattern of Eloquence, if in any other Mother Tongue we look to attain either to perfect Utterance of it our selves, or skilful Judgment of it in others.

And now to know, what Author doth meddle only with some one Piece and

(*) *He seems to have had this Passage of* Horace *in his Thought*

Æmilium circa ludum faber imus, & ungues
Exprimet, & molles imitabitur ære capillos;
Infelix operis summa: quia ponere totum
Nescivet.

Member

Member of Eloquence, and who doth perfectly make up the whole Body, I will declare, as I can call to Remembrance the goodly Talk, that I have had oftentimes of the true Difference of Authors, with that Gentleman of worthy Memory, my deareſt Friend, and Teacher of all the little poor Learning I have, Sir *John Cheke*.

The true Difference of Authors is beſt known, *per diverſa genera dicendi*, that every one uſed: and therefore here I will divide *genus dicendi*, not into theſe three, *Tenue*, *mediocre*, & *grande*, but as the Matter of every Author requireth; as,

*In Genus* { *Poeticum*, *Hiſtoricum*, *Philoſophicum*, *Oratorium*.

Theſe differ one from another in Choice of Words, in framing of Sentences, in handling of Arguments, and Uſe of right Form, Figure, and Number, proper and fit for every Matter; and every one of theſe is diverſe alſo in it ſelf: as firſt,

*Poeticum, in* { *Comicum*, *Tragicum*, *Epicum*, *Melicum*.

And here whoſoever hath been diligent to read adviſedly over *Terence*, *Seneca*, *Virgil*, *Horace*, or elſe *Ariſtophanes*, *Sophocles*, *Homer*, and *Pindar*; and ſhall diligently mark

mark the Difference, they uſe in Propriety of Words, in Form of Sentence, Handling of their Matter; He ſhall eaſily perceive what is fit, and *decorum* in every one, to the true Uſe of perfect Imitation.

When Mr. *Watſon* in St. *John's* College at *Cambridge*, wrote his excellent Tragedy of *Abſalon*; Mr. *Cheke*, He, and I, for that Part of true Imitation had many pleaſant Talks together, in comparing the Precepts of *Ariſtotle*, and *Horace de Arte Poetica*, with the Examples of *Euripides*, *Sophocles*, and *Seneca*. Few Men in writing of Tragedies in our Days, have ſhot at this Mark. Some in *England*, more in *France*, *Germany*, and *Italy* alſo, have written Tragedies in our Time: of which not one, I am ſure, is able to abide the true Touch of *Ariſtotle's* Precepts, and *Euripides's* Examples, ſave only two, that ever I ſaw, Mr. *Watſon's* *Abſalon*, and *Georgius Buchananus's* *Jephe*.

One Man in *Cambridge*, well liked of many, but beſt liked of himſelf, was many Times bold and buſy to bring Matters upon Stages, which he called Tragedies. In one, whereby he looked to win his Spurs, and whereat many ignorant Fellows faſt clapped their Hands, (*) he began the *Protaſis* with *Trochæis Octonariis*: Which Kind of Verſe, as it is but ſeldom and rare in Tragedies, ſo is it never uſed, ſave only in *Epitaſi*; when the Tragedy is high-

(*) Dividitur nova Comœdia in quatuor partes: Prologum, Protaſin, Epitaſin, Cataſtrophen.

eſt

eſt and hotteſt, and full of greateſt Troubles. I remember full well, what Mr. *Watſon* merrily ſaid unto me of his Blindneſs, and Boldneſs in that Behalf: although otherwiſe, there paſſed much Friendſhip between them. Mr. *Watſon* had another Manner of Care of Perfection, with a Fear and Reverence of the Judgment of the beſt learned: who to this Day would never ſuffer yet his *Abſalon* to go abroad, and that only, (*) becauſe *in locis paribus Anapæſtus* is twice or thrice uſed inſtead of *Iambus*. A ſmall Fault, and ſuch a one, as perchance would never be marked, no neither in *Italy*, nor *France*. This I write, not ſo much to note the firſt, or praiſe the laſt, as to leave in Memory of Writing for good Example to Poſterity, what Perfection in

(*) *What is here aſſign'd, could never be the true Reaſon of Mr.* Watſon's *refuſing to publiſh his Tragedy, ſo accurately compoſed, as to be put in Competition with* Buchanan's Jephthe. *For why did he not correct, what he judged amiſs? a Thing, ſo very eaſy for him to do. Tho' what if we ſay, there was no Fault in this Reſpect committed, nor any Need of Alteration? For excepting the ſixth Place, the* Anapeſt *has free Liberty to ſtand where it pleaſes; and that for this Reaſon, eſpecially with the Comedians, as* Hephæſtion *has obſerv'd.*

Ἐυρίσκεται δὲ παρὰ τοῖς Κωμικοῖς συνεχῶς ὁ Ἀνάπαιστος· τὸν γὰρ βίον ἔτοι μιμούμενοι, θέλουσι δοκεῖν διαλελυμένως διαλέγεσθαι, ἢ τὴν ἐμμέλειαν. ὁ δὲ Ἀνάπαιστος διαλελυμένην ποιεῖ τὴν φράσιν, διὰ τὸ τάχος.

*I ſuppoſe the true Reaſon hereof was, either an Unwillingneſs to appear in Print, or a Diſſatisfaction with the Times, he being one of the ejected Biſhops. But ſince I have not this excellent Tragedy to oblige the Reader, being long ſince deſtroy'd, I fear; yet I ſhall at the End of this Book preſent him with a Greek Ode,* on our Saviour's Paſſion, *writ by Mr.* Maſters, *and no leſs perfect in its Kind. This I do, both to preſerve it from being loſt, (for 'tis infinitely preferable to Mr.* Cowley's *Paraphraſe) and to ſhew, to what Perfection we may arrive by a juſt Imitation of the Ancients, according to the Rules laid down in this Book.*

any

any Time, was most diligently sought for in like Manner in all Kind of Learning, in that most worthy College of St. *John's* in *Cambridge*.

*Historicum*, in { *Diaria*, *Annales*, *Commentarios*, *Justam Historiam*.

For what Propriety in Words, Simplicity in Sentences, Plainness and Light, is comely for these Kinds, *Cæsar* and *Livy* for the two last, are perfect Examples of Imitation. And for the two first, the old Patterns be lost; and as for some, that be present, and of late Time, they be fitter to be read once for some Pleasure, than oft to be perused, for any good Imitation of them.

*Philosophicum*, in { *Sermonem*: as *Officia Ciceronis*, & *Ethica Arist.* *Contentionem*: as, the Dialogues of *Plato*, *Xenophon*, and *Cicero*.

Of which Kind of Learning, and right Imitation thereof, *Carolus Sigonius* hath written of late both learnedly, and eloquently; but best of all, my Friend *Joan. Sturmius*, in his Commentaries upon *Gorgias Platonis*; which Book I have in Writing, and is not yet set out in Print.

*Oratorium*, in { *Humile*, *Mediocre*, *Sublime*.

Examples of these three in the Greek Tongue be plentiful and perfect, as *Lysias*, *Isocrates*, and *Demosthenes*: and all three, in only *Demosthenes* in divers Orations, as *contra Olympiodorum*, *in Leptinem*, and *pro Ctesiphonte*. And true it is, that *Hermogenes* writeth of *Demosthenes*, (*) *that all Forms of Eloquence be perfect in him.* In *Cicero*'s Orations *Medium & Sublime*, be most excellently handled; but *Humile* in his Orations is seldom seen: yet nevertheless, in other Books, as in some Part of his Offices, and specially *in Partitionibus*, he is comparable *in hoc humili, & disciplinabili genere*, even with the best, that ever wrote in Greek. But of *Cicero* more fully in fitter Place. And thus the true Difference of Stiles in every Author, and every Kind of Learning may easily be known by this Division,

*In Genus* { *Poeticum*, *Historicum*, *Philosophicum*, *Oratorium*.

Which I thought in this Place to touch only, not to prosecute at large; because, God willing, in the Latin Tongue, I will fully handle it in my Book *de Imitatione*.

(*) *See* Hermogenes's *first Book* de Formis Orationis, *cap.* 1. *I have not the Greek by me, and the Latin is not worth citing.*

Now

Now to touch more particularly, which of thoſe Authors, that be now moſt commonly in Mens Hands, will ſoon afford you ſome Piece of Eloquence; and What Manner a Piece of Eloquence; and What is to be liked, and followed; and What to be miſliked, and eſchewed in them; and How ſome again will furniſh you fully withal, rightly and wiſely conſidered, ſomewhat I will write, as I have heard Sir *John Cheke* many times ſay.

The Latin Tongue, concerning any Part of Pureneſs of it, from the Spring to the Decay of the ſame, did not endure much longer, than is the Life of a well aged Man; ſcarce one hundred Years from the Time of the laſt *Scipio Africanus* and *Lælius*, to the Empire of *Auguſtus*. And it is notable, that *Vellejus Paterculus* (*) writeth of *Tully*, „ *How that the Perfection* „ *of Eloquence did ſo remain only in him, and* „ *in his Time, as before him were few, which* „ *might much delight a Man, or after him,* „ *any worthy Admiration, but ſuch as* Tully „ *might have ſeen, and ſuch as might have* „ *ſeen* Tully. And good Cauſe why. For no Perfection is durable. Increaſe hath a Time, and Decay likewiſe; but all per-

(*) Hiſtoricos (ut Livium quoq; priorum ætati adſtruas) præter Catonem, & quoſdam veteres & obſcuros, minus LXXX annis circumdatum ævum tulit: ut nec poetarum in antiquius citeriuſve proceſſit ubertas. At oratio, ac vis forenſis, perfectumq; proſæ eloquentiæ decus, ut idem ſeparetur Cato, (pace P. Craſſi, Scipioniſq; & Lælii & Gracchorum, & Fannii, & Ser. Galbæ dixerim) ita univerſa ſub principe operis ſui erupit Tullio; ut delectari ante eum pauciſſimis, mirari verò neminem poſſis, niſi aut ab illo viſum, aut qui illum viderit. *Paterculus.*

fect

fect Ripeneſs remaineth but a Moment: as is plainly ſeen in Fruits, Plumbs, and Cherries; but more ſenſibly in Flowers, as Roſes, and ſuch like; and yet as truly in all greater Matters. For what naturally (†) can go no higher, muſt naturally yield and ſtoop again.

Of this ſhort Time of Pureneſs of the Latin Tongue, for the firſt fourty Years of it, and all the Time before, we have no Piece of Learning left, ſave *Plautus* and *Terence*, (*) with a little rude imperfect Pamphlet of the elder *Cato*. And as for *Plautus*, except the Schoolmaſter be able to make wiſe and wary Choice, firſt, in Propriety of Words, then in framing of Phraſes and Sentences, and chiefly in Choice of Honeſty of Matter; your Scholar were better to play, than learn all that is in him. But ſurely, if Judgment for the Tongue, and Direction for the Manners, be wiſely joined with the diligent reading of *Plautus*, then truly *Plautus*, for that Pureneſs of the Latin Tongue in *Rome*, when *Rome* did moſt flouriſh in well Doing, and ſo thereby in well Speaking alſo, is ſuch a plentiful Storehouſe for common Eloquence in mean Matters, and all private Mens Affairs, as the Latin

(†) Alit æmulatio ingenia: & nunc invidia, nunc admiratio incitationem accendit. Mature quoq; (*ſo I think it ſhould be read*) quod ſummo ſtudio petitum eſt, aſcendit in ſummum: difficiliſq; in perfecto mora eſt; naturaliterq; quod procedere non poteſt, recedit. *Idem.*

(*) *One would imagine, Mr.* Aſcham *had never ſeen* Victorius's *Edition of* Cato, de Re Ruſtica; *ſince he here calls it a little rude imperfect Pamphlet. And yet 'twas printed by* Rob. Stephens, Anno 1543.

Tongue for that Reſpect hath not the like again. When I remember the worthy Time of *Rome*, wherein *Plautus* did live, I muſt needs honour the Talk of that Time, which we ſee *Plautus* doth uſe.

*Terence* is alſo a Storehouſe of the ſame Tongue for another Time, following ſoon after: and although he be not ſo full and plentiful as *Plautus* is, for Multitude of Matters, and Diverſity of Words; yet his Words be choſen ſo purely, placed ſo orderly, and all his Stuff ſo neatly packed up, and wittily compaſſed in every Place, as by all wiſe Mens Judgment, „ *He is counted the cunninger Workman, and* „ *to have his Shop, for the Room that is in it,* „ *more finely appointed, and trimlier ordered,* „ *than* Plautus *is.*

Three Things chiefly, both in *Plautus* and *Terence*, are to be ſpecially conſidered: the Matter, the Utterance, the Words, the Metre. The Matter in both, is altogether within the Compaſs of the meaneſt Mens Manners, and doth not ſtretch to any Thing of any great Weight at all: but ſtandeth chiefly (*) in uttering the Thoughts, and Conditions of hard Fathers, fooliſh Mothers, unthrifty young Men, craſty Servants, ſubtle Bawds, and wily Harlots; and ſo, is much ſpent in finding out fine Fetches, and packing up pelting

(*) *In this is chiefly contain'd the ſubject Matter of all Comedies; which* Ovid *has ingeniouſly compriz'd in two Verſes:*

Dum fallax ſervus, durus pater, improba lena,
Vivent, dum meretrix blanda; Menandros erit.

*And ſo has* Terence *before him with no leſs Art, in the Prologue to his* Eunuchus.

Matters,

Matters, such as in *London* commonly come to the Hearing of the Masters of *Bridewell*. Here is base Stuff for that Scholar that should become hereafter either a good Minister in Religion, or a Civil Gentleman in Service of his Prince, and Country: (except the Preacher do know such Matters to confute them) when Ignorance surely in all such Things were better for a Civil Gentleman, than Knowledge. „ *And thus for Matter*, „ *both* Plautus *and* Terence *be like mean* „ *Painters, that work by halves; and be cun-* „ *ning only in making the worst Part of the* „ *Picture: as if one were skilful in painting* „ *the Body of a naked Person from the Navel* „ *downward, but nothing else.*

For Word and Speech *Plautus* is more plentiful, and *Terence* more pure, and proper. And for one Respect, *Terence* is to be embraced above all, that ever wrote in this Kind of Argument: because it is well known by good Record of Learning, and that (*) by *Cicero*'s own Witness, that some Comedies bearing *Terence*'s Name, were writ by worthy *Scipio*, and wise *Lælius*; and namely *Heautontimorumenos*, and *Adelphi*. And therefore, as oft as I read those Comedies, so oft doth sound in mine Ear the pure fine Talk of *Rome*, which was used by the Flower of the worthiest Nobility, that ever *Rome* bred. Let

(*) Secutus sum, non dico Cæcilium, *Mane ut ex portu in Piræum*; (malus enim auctor Latinitatis est) sed Terentium, cujus fabellæ propter elegantiam sermonis, putabantur à C. Lælio scribi: *Heri aliquot adolescentuli coimus in Piræum.* *Cic. Lib. 7. Epist. ad Attic. Ep. 3.*

the wiſeſt Man, and beſt learned that liveth, read adviſedly over the firſt Scene of *Heautontimorumenos*, and the firſt Scene of *Adelphi*, and let him conſiderately judge, whether it is the Talk of a ſervile Stranger born, or rather even that mild eloquent wiſe Speech, which *Cicero* (†) in *Brutus* doth ſo lively expreſs in *Lælius*. And yet nevertheleſs, in all this good Propriety of Words, and Pureneſs of Phraſes, which be in *Terence*, you muſt not follow him always in placing of them: becauſe for the Metre ſake, ſome Words in him ſometime be driven awry, which require a ſtraighter placing in plain Proſe; if you will form, as I would you ſhould do, your Speech, and Writing to that excellent Perfectneſs, which was only in *Tully*, or only in *Tully*'s Time.

The Metre, and Verſe of *Plautus*, and *Terence* be very mean, and not to be followed: which is not their Reproach, but the Fault of the Time, wherein they wrote, when no Kind of Poetry in the Latin Tongue was brought to Perfection; as doth well appear in the Fragments of *Ennius*, *Cæcilius*, and others, and evidently in *Plautus*, and *Terence*; if theſe in Latin be compared with right Skill with

(†) De ipſius Lælii & Scipionis ingenio, quanquam ea jam eſt opinio, ut plurimum tribuatur ambobus; dicendi tamen laus eſt in Lælio illuſtrior. —— —— Nam ut ex bellica laude adſpirare ad Africanum nemo poteſt, in qua ipſa egregium Viriati bello reperimus fuiſſe Lælium: ſic ingenii, literarum, eloquentiæ, ſapientiæ deniq; etſi utriq; primas, priores tamen libenter deferunt Lælio. *Cic. de claris Orator. In which Place, he has drawn a full Compariſon betwixt* Lælius *and* Galba.

*Homer*,

*Homer*, *Euripides*, *Ariſtophanes*, and others in Greek of like Sort. *Cicero* himſelf doth complain of this Unperfectneſs, but more plainly *Quintilian*, (*) ſaying, *In Comædia maxime claudicamus: &, Vix levem conſequimur umbram*: And moſt earneſtly of all, *Horace in Arte Poetica*. Which he doth namely *propter carmen Iambicum*, and referreth all good Students herein to the Imitation of the Greek Tongue, ſaying,

*Vos exemplaria Græca*
*Nocturna verſate manu, verſate diurna.*

This Matter maketh me gladly remember, my ſweet Time ſpent at *Cambridge*, and the pleaſant Talk, which I had oft with Mr. *Cheke*, and Mr. *Watſon* of this Fault, not only in the old Latin Poets, but alſo in our new Engliſh Rhymers at this Day. They wiſhed, as *Virgil* and *Horace* were not wedded to follow the Faults of former Fathers (a ſhrewd Marriage in greater Matters) but by right *Imitation* of the perfect Grecians, had brought Poetry to Perfectneſs alſo in the Latin Tongue; that we Engliſhmen likewiſe would acknowledge, and underſtand right-

(*) In Comædia maximè claudicamus: licet Varro dicat, *Muſas*, Ælii Stolonis ſententia, *Plautino ſermone locuturas fuiſſe ſi Latinè loqui vellent*; licet Cæcilium veteres laudibus ferant; licet Terentii ſcripta ad Scipionem Africanum referantur: quæ tamen ſunt in hoc genere elegantiſſima, & plus adhuc habitura gratiæ, ſi intra verſus trimetros ſtetiſſent. Vix levem conſequimur umbram: adeo ut mihi ſermo ipſe Romanus non recipere videatur illam ſolis conceſſam Atticis Venerem, quando eam ne Græci quidem in alio genere linguæ obtinuerint. *Quint. de Inſtit. Orat. lib.* 10. *cap.* 1.

fully our rude beggarly Rhyming, brought first into *Italy* by *Goths*, and *Huns*, when all good Verſes, and all good Learning too, were deſtroy'd by them; and after carried into *France* and *Germany*, and at laſt received into *England* by Men of excellent Wit indeed, but of ſmall Learning, and leſs Judgment in that Behalf.

But now, when Men know the Difference, and have the Examples both of the beſt, and of the worſt; ſurely to follow rather the Goths in Rhyming, than the Greeks in true Verſifying, were even to eat Acorns with Swine, when we may freely eat Wheat Bread among Men. Indeed *Chaucer*, *Tho. Norton* of *Briſtow*, my Lord of *Surrey*, Mr. *Wiat*, *Tho. Phaer*, and other Gentlemen, in tranſlating *Ovid*, *Palingenius*, and *Seneca*, have gone as far to their great Praiſe, as the Copy they followed could carry them. But if ſuch good Wits, and forward Diligence, had been directed to follow the beſt Examples, and not have been carried by Time and Cuſtom to content themſelves with that barbarous and rude Rhyming; among their other worthy Praiſes, which they have juſtly deſerved, this had not been the leaſt, to be counted among Men of Learning and Skill, more like unto the Grecians, than unto the Gothians, in handling of their Verſe.

Indeed our Engliſh Tongue, having in Uſe chiefly Words of one Syllable, which commonly be long, doth not well receive the Nature of *Carmen Heroicum*: becauſe *Dactylus*, the apteſt Foot for that Verſe, contain-

containing one long and two ſhort, is ſeldom therefore found in Engliſh; and doth alſo rather ſtumble, than ſtand upon *Monoſyllables*. *Quintilian* in his learned Chapter (*) *de Compoſitione*, giveth this Leſſon *de Monoſyllabis* before me; and in the ſame Place doth juſtly inveigh againſt all Rhyming; that if there be any, who be angry with me for miſliking of Rhyming, they may be angry for Company too with *Quintilian* alſo, for the ſame Thing. And yet *Quintilian* had not ſo juſt Cauſe to miſlike of it then, as Men have at this Day.

And although *Carmen Hexametrum* doth rather trot and hobble, than run ſmoothly in our Engliſh Tongue; yet I am ſure, our Engliſh Tongue (†) will receive *Carmen*

(*) Etiam monoſyllaba, ſi plura ſunt, malè continuabuntur. quia neceſſe eſt, compoſitio multis clauſulis conciſa ſubſulter. Ideoq; etiam brevium verborum ac nominum vitanda continuatio, & ex diverſo quoq; longorum: afferunt enim quandam dicendi tarditatem. Illa quoq; vitia ſunt ejuſdem loci, ſi cadentia ſimiliter & ſimiliter deſinentia, & eodem modo declinata, multa jungantur. *Idem lib.* 9. *cap.* 4.

(†) *This our incomparable Mr.* Milton, *not inferiour to any of the Ancients, well underſtood: as indeed he did every Thing elſe, worth knowing, in the whole Compaſs of Learning. He that reads him with right Judgment, will eaſily obſerve, what Uſe he makes of the Iambic, and how frequently in the ſecond Place, to give Strength and Firmneſs to his Verſe. As for Inſtance, in theſe, which I never read without the greateſt Admiration:*

Part on the Plain, or in the Air ſublime
Upon the Wing, or in ſwift Race contend.
As at th'Olympian Games, or Pythian Fields.

*And a little after, in this ſweet Verſe, where all the Feet, excepting the fourth, are Iambics.*

For Eloquence the Soul, Song charms the Senſe.

*men Iambicum* as naturally, as either Greek, or Latin. But for Ignorance Men cannot like, and for Idleneſs Men will not labour, to come to any Perfectneſs at all. For as the worthy Poets in *Athens* and *Rome*, were more careful to ſatisfy the Judgment of One learned, than raſh in pleaſing the Humour of a rude Multitude: even ſo, if Men in *England* now had the like reverend Regard to Learning, Skill, and Judgment, and durſt not preſume to write, except they came with the like Learning, and alſo did uſe like Diligence in ſearching out, not only juſt Meaſure in every Metre (as every ignorant Perſon may eaſily do) but alſo true Quantity in every Foot and Syllable, (as only the Learned ſhall be able to do, and as the Greeks and Romans were wont to do) ſurely then raſh ignorant Heads, which now can eaſily reckon up fourteen Syllables, and eaſily ſtumble on every Rhyme, either durſt not, for lack of ſuch Learning, or elſe would not, in avoiding ſuch Labour, be ſo buſy, as every where they be; and Shops in *London* ſhould not be ſo full of lewd and rude Rhymes, as commonly they are. But now the ripeſt of Tongue be readieſt to write. „ *And many daily in ſetting out* „ *Books, and Ballads, make great Shew of* „ *Bloſſoms and Buds; in whom is neither*

*This Excellency almoſt peculiar to himſelf in our Language, as alſo his ſetting aſide Rhyme, as no true Ornament of Verſe, I queſtion not, but* Mr. Milton *owes in a great Meaſure, (next to his own natural Genius) to the Authority and Reaſon of this wiſe and ingenious Writer.* 'Tis *certain, he had the Memory of Sir* John Cheke *in great Veneration: and to me he ſeems, in the ſhort Account of his Verſe, printed before his Poem, to have had our Author in his Eye.*

„ *Root*

„ *Root of Learning, nor Fruit of Wiſdom at* „ *all.*

Some, that make *Chaucer* in Engliſh, and *Petrarch* in Italian, their Gods in Verſes, and yet be not able to make true Difference, what is a Fault, and what is a juſt Praiſe in thoſe two worthy Wits, will much miſlike this my Writing. But ſuch Men be even like Followers of *Chaucer*, and *Petrarch*, as one here in *England* did follow Sir *Thomas Moore*; who, being moſt unlike unto him in Wit and Learning, nevertheleſs (*) in wearing his Gown awry upon one Shoulder, as Sir *Thomas Moore* was wont to do, would needs be counted like unto him.

This miſliking of Rhyming beginneth not now of any newfangle Singularity, but hath been long miſliked of many, and that of Men of greateſt Learning, and deepeſt Judgment. And ſuch, that defend it, do ſo either for lack of Knowledge, what is beſt; or elſe of very Envy, that any ſhould perform that in Learning, whereunto they (as I ſaid before) either for Ignorance cannot, or for Idleneſs will not labour to attain unto.

(*) *Of this ridiculous, and ſervile Imitation wiſe Men have always complain'd.* Horace *is full of it; and ſo is* Quintilian, *and ſo is* Martial. *But none ſo appoſite as* Tully, *in his ſecond Book* de Oratore.

*Nihil eſt facilius, quam amictum imitari alicujus, aut ſtatum, aut motum. Si vero etiam vitioſe aliquid eſt, id ſumere, & in eo vitioſum eſſe, non magnum eſt: ut ille, qui nunc etiam amiſſa voce furit in republica Fufius, nervos in dicendo C. Fimbriæ, quos tamen habuit ille, non aſſequitur; oris pravitatem, & verborum latitudinem imitatur.*

And

And you that praiſe this Rhyming, becauſe you neither have Reaſon, why to like it, nor can ſhew Learning to defend it; yet I will help you with the Authority of the oldeſt and learned'ſt Time. In *Greece*, when Poetry was even at the higheſt Pitch of Perfectneſs, one *Simmias Rhodius* of a certain Singularity wrote a Book in rhyming Greek Verſes, naming it Ὠὸν, containing the Fable, how *Jupiter* in Likeneſs of a Swan, begat that Egg upon *Leda*, whereof came *Caſtor*, *Pollux*, and fair *Helena*. This Book was ſo liked, that it had few to read it, but none to follow it: but was preſently contemned; and ſoon after both Author, and Book ſo forgotten by Men, and conſumed by Time, as ſcarce the Name of either is kept in Memory of Learning. And the like Folly was never followed of any many hundred Years after, until the *Huns*, and *Goths*, and other barbarous Nations of Ignorance and rude Singularity, did revive the ſame Folly again.

*The Earl of* Surrey. Gonſalvo Periz.

The noble Lord *Thomas* Earl of *Surrey*, firſt of all Engliſh Men, in tranſlating the fourth Book of *Virgil*; and (*) *Gonſalvo Periz*, that excellent learned Man, and Secretary to King *Philip* of *Spain*, in tranſlating the *Ulyſſes* of *Homer* out of Greek into Spaniſh, have both by good Judgment avoided the Fault of Rhyming: yet nei-

(*) *Among Mr.* Aſcham's *Letters, there is one to this learned Spaniard, wherein he recommends the Embaſſador Sir* William Cecil, *to his Acquaintance, and Friendſhip. The Superſcription of the Letter is, Clariſſimo viro, D. Gonſalvo Periſio, Regis Catholici Secretario primario, & Conſiliario intimo, Amico meo cariſſimo.*

ther

ther of them hath fully hit perfect and true Verſifying. Indeed they obſerve juſt Number, and even Feet: but here is the Fault, that their Feet be Feet without Joints; that is to ſay, not diſtinct by true Quantity of Syllables. And ſo ſuch Feet, be but benummed Feet; and be even as unfit for a Verſe to turn, and run roundly withal, as Feet of Braſs, or Wood be unwieldy to go well withal. And as a Foot of Wood is a plain Shew of a manifeſt Maim: even ſo Feet in our Engliſh Verſifying without Quantity, and Joints, be ſure Signs, that the Verſe is either born deformed, unnatural, or lame; and ſo very unſeemly to look upon, except to Men that be goggle-ey'd themſelves.

The ſpying of this Fault now is not the Curioſity of Engliſh Eyes, but even the good Judgment alſo of the beſt that write in theſe Days in *Italy*: and namely of that worthy *Seneſe Felice Figliucci*; who (*) writing upon *Ariſtotle's Ethics* ſo excellently in Italian, as never did yet any one in mine Opinion, either in Greek or Latin; among other Things, doth moſt earneſtly inveigh againſt the rude Rhyming of Verſes in that Tongue. And whenſoever he expreſſeth *Ariſtotle's* Precepts with any Example out of *Homer*, or *Euripides*, he tranſlateth them, not after the Rhymes of *Petrarch*, but in ſuch kind of perfect Verſe, with like Feet and Quantity of Syllables, as he found them before in the

Seneſe Felice Figliucci.

(*) *The Title of this Italian Book is*, Filoſofia Morale ſopra il 10 Libri d' Ethica d'Ariſtotile.

Greek

Greek Tongue; exhorting earneſtly all the Italian Nation, to leave off their rude Barbarouſneſs in Rhyming, and follow diligently the excellent Greek and Latin Examples in true Verſifying.

And you, that be able to underſtand no more, than you find in the Italian Tongue; and never went farther than the School of *Petrarch*, and *Arioſtus* abroad, or elſe of *Chaucer* at home; though you have Pleaſure to wander blindly ſtill in your foul wrong Way, envy not others, that ſeek, as wiſe Men have done before them, the faireſt and righteſt Way: or elſe, beſide the juſt Reproach of Malice, wiſe Men ſhall truly judge, that you do ſo, as I have ſaid, and ſay yet again unto you, becauſe either for Idleneſs you will not, or for Ignorance you cannot, come by no better your ſelves.

And therefore even as *Virgil* and *Horace* deſerve moſt worthy Praiſe, that they ſpying the Unperfectneſs in *Ennius* and *Plautus*, by true Imitation of *Homer* and *Euripides*, brought Poetry to the ſame Perfectneſs in Latin, as it was in Greek; even ſo thoſe, that by the ſame Way would benefit their Tongue and Country, deſerve rather Thanks than Diſpraiſe in that Behalf.

And I rejoyce, that even poor *England* prevented *Italy*, firſt in ſpying out, then in ſeeking to amend this Fault in Learning.

And here, for my Pleaſure, I purpoſe a little by the Way, to play and ſport with my Maſter *Tully*; from whom commonly I am

I am never wont to diſſent. He himſelf for this Point of Learning, in his Verſes doth halt a little by his Leave. He could not deny it, if he were alive; nor thoſe defend him, now that love him beſt. This Fault I lay to his Charge: becauſe once it pleaſed him, though ſomewhat merrily, yet over-uncourteouſly, to rail upon poor *England*, objecting both extreme Beggary, and meer Barbarouſneſs unto it, writing thus (*) unto his Friend *Atticus*: „ *There is not one Scruple of Silver in that* „ *whole Iſle; or any one, that knoweth either* „ *Learning, or Letter.* Tully's Saying againſt England.

But now Maſter *Cicero*, bleſſed be God; and his Son Jeſus Chriſt, whom you never knew, except it were as it pleaſed Him to enlighten you by ſome Shadow, as covertly in one Place you confeſs, ſaying, „ *Veri-* Offic. „ *tatis tantùm umbram conſectamur*, as your Maſter *Plato* did before you: bleſſed be God I ſay, that ſixteen hundred Year after you were dead and gone, it may truly be ſaid, that for Silver, there is more comely Plate in one City of *England*, than is in four of the proudeſt Cities in all *Italy*, and take *Rome* for one of them: and for Learning, beſide the Knowledge of all learned Tongues, and liberal Sciences, even your own Books, *Cicero*, be as well read, and your excellent Eloquence is as

(*) Britannici belli exitus exſpectatur: conſtat enim aditus inſulæ eſſe munitos mirificis molibus. Etiam illud jam cognitum eſt, neq; argenti ſcrupulum eſſe ullum in illa inſula, neq; ullam ſpem prædæ, niſi ex mancipiis: ex quibus nullos puto te literis, aut muſicis eruditos exſpectare. *Cic. Lib.* 4, *Epiſt. ad Attic. Ep.* 16.

well

well liked and loved, and as truly followed in *England* at this Day, as it is now, or ever was since your own Time, in any Place of *Italy*, either at *Arpinum*, where you was born, or else at *Rome*, where you was brought up. And a little to brag with you, *Cicero*, where you your self, by your Leave, halted in some Point of Learning in your own Tongue, many in *England* at this Day go straight up, both in true Skill, and right Doing therein.

This I write, not to reprehend *Tully*, whom above all others I like, and love best; but to excuse *Terence*, because in his Time, and a good while after, Poetry was never perfected in Latin, until by true Imitation of the Grecians, it was at length brought to Perfection: And also thereby to exhort the goodly Wits of *England*, which apt by Nature, and willing by Desire, give themselves to Poetry; that they rightly understanding the barbarous Bringing in of Rhymes, would labour as *Virgil* and *Horace* did in Latin, to make perfect also this Point of Learning in our English Tongue. And thus much for *Plautus* and *Terence*, for Matter, Tongue, and Metre; What is to be followed, and What to be eschewed in them.

After *Plautus* and *Terence*, no Writing remaineth until *Tully*'s Time, except a few short Fragments of *L. Crassus*'s excellent Wit, here and there (*) recited of *Cicero* for

(*) *In the first Book* de Oratore, Antonius *recites this Passage out of* Crassus's *Oration to the Commons of* Rome: Eripite nos ex miseriis; eripite nos ex faucibus eorum, quorum crudelitas nostro

for Example ſake: whereby the Lovers of Learning may the more lament the Loſs of ſuch a worthy Wit. And although the Latin Tongue did fair bloom and bloſſom in *L. Craſſus*, and *M. Antonius*; yet in *Tully's* Time only, and in *Tully* himſelf chiefly, was the Latin Tongue fully ripe, and grown to the higheſt Pitch of all Perfection. And yet in the ſame Time, it began to fade and ſtoop, as *Tully* himſelf, in *Brutus de claris Oratoribus*, (†) with weeping Words doth witneſs.

And becauſe among them of that Time there was ſome Difference, good Reaſon is, that of them of that Time ſhould be made right Choice alſo. And yet let the beſt Ciceronian in *Italy* read *Tully's* Familiar Epiſtles adviſedly over, and I believe

noſtro ſanguine non poteſt expleri: nolite ſinere nos cuiquam ſervire, niſi vobis univerſis, quibus & poſſumus, & debemus.

*And in his Introduction to the third,* Tully *produces this ſhort, but admirable Fragment, out of his Speech, deliver'd in the Senate-Houſe againſt the Conſul* Philip: An tu, cùm omnem authoritatem univerſi ordinis pro pignore putaris, eamq; in conſpectu populi Romani concideris, me his pignoribus exiſtimas poſſe terreri? Non tibi illa ſunt cædenda, ſi Craſſum vis coercere. Hæc tibi eſt excidenda lingua: qua vel evulſa, ſpiritu ipſo libidinem tuam libertas mea refutabit.

(†) Etenim ſi viveret Q. Hortenſius, cetera fortaſſe deſideraret unà cum reliquis bonis, & fortibus civibus; hunc autem & præter ceteros, aut cum paucis ſuſtineret dolorem, cùm forum populi Romani, quod fuiſſet quaſi theatrum illius ingenii, voce erudita, & Romanis Græciſq; auribus digna, ſpoliatum, atq; orbatum videret. —— ——

Nam mihi, Brute, in te intuenti crebrò in mentem venit vereri, ecquodnam curriculum aliquando ſit habitura tua & natura admirabilis, & exquiſita doctrina, & ſingularis induſtria. Cùm enim in maximis cauſis verſatus eſſes, & cum tibi ætas noſtra jam cederet, faſceſq; ſubmitteret, ſubitò in civitate cùm alia ceciderunt, tum etiam ea ipſa, de qua diſputare ordimur, eloquentia obmutuit. *Cic. de claris Orat.*

he

he ſhall find ſmall Difference for the Latin Tongue, (either in Propriety of Words, or Framing of the Stile) betwixt *Tully*, and thoſe that write unto him: as *Ser. Sulpicius*, *A. Cæcina*, *M. Cælius*, *M. & D. Bruti*, *Aſinius Pollio*, *L. Plancus*, and divers others. Read the Epiſtles of *L. Plancus* in the tenth Book; and for an Aſſay, that Epiſtle namely to the Conſuls, and whole Senate, the eighth Epiſtle in Number; and what could be either more eloquently, or more wiſely writ, yea by *Tully* himſelf, a Man may juſtly doubt. Theſe Men, and *Tully* lived all in one Time; were like in Authority, not unlike in Learning and Study: which might be juſt Cauſes of this their Equality in Writing. And yet ſurely, they neither were in deed, nor yet were counted in Mens Opinions equal with *Tully* in that Faculty.

And how is the Difference hid in his Epiſtles? Verily, as the Cunning of an expert Seaman in a fair calm freſh River, doth little differ from the Doing of a meaner Workman therein: even ſo, in the ſhort Cut of a private Letter, where Matter is common, Words eaſy, and Order not much diverſe, ſmall Shew of Difference can appear. But where *Tully* doth ſet up his Sail of Eloquence in ſome broad deep Argument, carried with full Tide and Wind of his Wit, and Learning; all others may rather ſtand, and look after him, than hope to overtake him, what Courſe ſoever he hold, either in fair or foul. Four Men only when the Latin Tongue was full ripe, be left unto us,

who

who in that Time did flouriſh, and did leave to Poſterity the Fruit of their Wit, and Learning; *Varro*, *Salluſte*, *Cæſar*, and *Cicero*.

When I ſay theſe Four only, I am not ignorant, that even in the ſame Time moſt excellent Poets, deſerving well of the Latin Tongue, as *Lucretius*, *Catullus*, *Virgil*, and *Horace* did write. But becauſe in this little Book I purpoſe to teach a young Scholar to go, not to dance, to ſpeak, not to ſing, (when Poets indeed, namely *Epici* and *Lyrici*, as theſe be, are fine Dancers, and trim Singers:) but Orators and Hiſtorians be thoſe comely Goers, and fair and wiſe Speakers, of whom I wiſh my Scholar to wait upon firſt; and after in good Order, and due Time, to be brought forth to the Singing and Dancing School. And for this Conſideration I do mean theſe Four, to be the only Writers of that Time.

*Varro.*

Varro in his Books *de Lingua Latina*, & *Analogia*, as theſe be left mangled, and patched unto us, doth not enter there into any great Depth of Eloquence, but as one carried in a ſmall low Veſſel himſelf very nigh the common Shore, not much unlike the Fiſher Men of *Rye*, and Herring Men of *Yarmouth*, who deſerve by common Mens Opinion, ſmall Commendation for any cunning Sailing at all. Yet nevertheleſs in thoſe Books of *Varro*, good and neceſſary Stuff for that mean Kind Varro.

of Argument, is very well and learnedly gathered together.

De Re Ruſtica. His Books of Husbandry are much to be regarded, and diligently to be read, not only for the Propriety, but alſo for the Plenty of good Words in all Country and Husband Mens Affairs, which cannot be had by ſo good Authority out of any other Author, either of ſo good a Time, or of ſo great Learning, as out of *Varro*. And yet, becauſe (*) he was fourſcore Years old when he wrote thoſe Books, the Form of his Stile there compared with *Tully*'s Writing, is but even the Talk of a ſpent old Man: whoſe Words commonly fall out of his Mouth, though very wiſely, yet hardly and coldly, and more heavily alſo, than ſome Ears can well bear, except only for Age and Authority's Sake; and perchance of a rude and country Argument, of Purpoſe and Judgment he rather uſed the Speech of the Country, than the Talk of the City.

And ſo for Matter ſake, his Words ſometime be ſomewhat rude; and by the Imitation of the elder *Cato*, old and out of Uſe. And being deep ſtept in Age, by Negligence ſome Words do ſo eſcape and fall from him in thoſe Books, as be not worth the taking up by him, that is careful to ſpeak or write true Latin;

(*) *For this we have* Varro's *own Words, in the Beginning of his firſt Book of* Country Affairs: Otium ſi eſſem conſecutus, Fundania, commodius tibi hæc ſcriberem, quæ nunc, ut potero, exponam, cogitans eſſe properandum: quòd, ut dicitur, ſi eſt homo bulla, eo magis ſenex. Annus enim octogeſimus admonet me, ut ſarcinas colligam antequam proficiſcar è vita.

(*) as

(*) as that Sentence in him, *Et in pace à ruſticis Romanis alebantur, & in bello ab his tuebantur.* A good Student muſt be therefore careful, and diligent to read with Judgment over even thoſe Authors, which did write in the moſt perfect Time. And let him not be afraid to try them, both in Propriety of Words, and Form of Stile, by the Touchſtone of *Cæſar* and *Cicero*, whoſe Purity was never foiled, no not by the Sentence of thoſe, that loved them worſt.

*The Loſs of Varro's Books.*

All Lovers of Learning may ſore lament the Loſs of thoſe Books of *Varro*, which he wrote in his young and luſty Years with good Leiſure, and (†) great Learning, of all Parts of Philoſophy; of the goodlieſt Arguments pertaining both to the Commonwealth, and private Life of Man; as *de Ratione Studii, & de Liberis Educandis*; which Book is oft recited, and much praiſed (‖) in the Fragments of

(*) *This Citation I have corrected from* Victorius's *Edition. The whole Sentence is this*: Itaq; non ſine cauſa majores noſtri ex urbe in agris redigebant ſuos cives, quod & in pace à ruſticis Romanis alebantur, & in bello ab his tuebantur.

(†) Quintilian's *Character and Judgment of this learned Writer, we have in his tenth Book* de Inſt. Orat. Alterum illud eſt, & prius Satyræ genus, quod non ſola carminum varietate miſtum condidit Terentius Varro, vir Romanorum eruditiſſimus: Plurimos hic libros, & doctiſſimos compoſuit, peritiſſimus linguæ Latinæ, & omnis antiquitatis, & rerum Græcarum noſtrarumque; plus tamen ſcientiæ collaturus, quàm eloquentiæ.

(‖) *One Inſtance I ſhall produce out of his Chapter*, de Genere veſtimentorum. Encombomata, & Parnacidas, genera veſtium puellarum. Varro de Liberis educandis: *Ut puellæ habeant potius in veſtitu chlamydas, encombomata, ac parnacidas, quam togas.*

*Nonius*, even for Authority Sake. He wrote most diligently and largely also the whole History of the State of *Rome*; the Mysteries of their whole Religion; their Laws, Customs, and Government in Peace; their Manners, and whole Discipline in War. And this is not my guessing, as one indeed that never saw those Books; but even the very Judgment, and plain Testimony of *Tully* himself, who knew and read these Books, (*) in these Words: „ *Tu ætatem patriæ; tu descriptiones* „ *temporum; tu sacrorum jura; tu sacerdo-*
Acad. Quæst. „ *tum; tu domesticam; tu bellicam disciplina*
„ *nam; tu sedem regionum, locorum; tu*
„ *omnium divinarum humanarumq; rerum*
„ *nomina, genera, officia, causas aperuisti, &c.*

But this great Loss of *Varro*, is a little recompensed by the (†) happy Coming of *Dionysius Halicarnassæus* to *Rome* in *Augustus*'s Days: who getting the Possession of *Varro*'s Library, out of that Treasure-house of Learning did leave unto us some Fruit

(*) *This Passage taken out of* Tully's *first Book of his* Academical Questions, *St.* Augustine *has also cited somewhat more fully in his sixth Book* de Civitate Dei.

(†) Ἐγὼ καταπλεύσας εἰς Ἰταλίαν, ἅμα τῷ καταλυθῆναι τὸν Ἐμφύλιον πόλεμον ὑπὸ τῆ Σεβαςῆ Καίσαρος. *This Account he gives of himself in the Introduction to his History; and in his second Book, he makes this honourable Mention of* Varro: Λέγω δὲ ἃ Τερέντιος Οὐάρρων ἐν Ἀρχαιολογίαις ἔγραψεν, ἀνὴρ τῶν καθ' ἑαυτὸν ἡλικίαν ἀκμασάντων πολυτεχνότατος. *The Loss also of so many of* Dionysius's *Books we may justly lament: for had they been preserv'd entire, we should much less have perceiv'd the Want of* Varro's *Learning and Diligence: or to use* Balthasar Bonifacius's *Words,* Si historia Dionysii integra exstaret, nihil esset, cur Varronis Thesauros quæreremus.

of

of *Varro*'s Wit and Diligence; I mean, his goodly Books *de Antiquitatibus Romanis*. *Varro* was ſo eſteemed for his excellent Learning, as *Tully* himſelf had a Reverence to his Judgment in all Doubts of Learning. And *Antonius Triumvir*, his Enemy, and of a contrary Faction, who had Power to kill, and baniſh whom he liſted; when *Varro*'s Name among others, was brought in a Schedule unto him, to be noted to Death, he took his Pen, and wrote his Warrant of Safeguard with theſe moſt goodly Words, *Vivat Varro, vir doctiſſimus*. In latter Time, no Man knew better, nor liked, nor loved more *Varro*'s Learning, than did St. *Auguſtine*; as they do well underſtand, that have diligently read over his learned Books *de Civitate Dei*: where he hath this moſt notable (*) Sentence; „ *When I ſee, how much* „ Varro *wrote, I marvel much, that ever* Cic. ad Att.

(*) *The ſecond Chapter of St.* Auguſtine's *ſixth Book, is wholly ſpent in Admiration of* Varro's *Learning and Induſtry: where this following Paſſage is, to which Mr.* Aſcham *alludes*;

Iſte igitur vir, tam inſignis excellentiſq; peritiæ, & quod de illo etiam Terentianus elegantiſſimo verſiculo breviter ait;

*Vir doctiſſimus undecunq; Varro:*

qui tam multa legit, ut aliquid ei ſcribere vacaſſe miremur: tam multa ſcripſit, quàm multa vix quenquam legere potuiſſe arbitror.

*The Number of his Works is almoſt incredible.* Aulus Gellius *relates from* Varro's *own Words, that in his 84th Year, he had writ four hundred and ninety Books: but that his Library having been plunder'd during his Proſcription, ſeveral of 'em were afterwards miſſing.*

Tum ibi addit, ſe quoq; jam duodecimam annorum hebdomadam ingreſſum eſſe, & ad eum diem ſeptuaginta hebdomadas librorum conſcripſiſſe: ex quibus aliquam multos, quum proſcriptus eſſet, direptis bibliothecis ſuis, non comparuiſſe.

„ *he had any Leiſure to read: and when I* „ *perceive how many Things he read, I marvel* „ *more, that ever he had any Leiſure to* „ *write.*

And ſurely, if *Varro*'s Books had remained to Poſterity, as by God's Providence the moſt Part of *Tully* did, then truly the Latin Tongue might have made good Compariſon with the Greek.

*Salluſte.*

*Salluſte* is a wiſe and worthy Writer; but he requireth a learned Reader, and a right Conſiderer of him. My deareſt Friend, and beſt Maſter that ever I had, or heard in Learning, Sir *John Cheke*, (ſuch a Man, as if I ſhould live to ſee *England* breed the like again, I fear, I ſhould live over long) did once give me a Leſſon for *Salluſte*, which, as I ſhall never forget my ſelf, ſo is it worthy to be remembred of all thoſe, that would come to perfect Judgment of the Latin Tongue. He ſaid, that *Salluſte* was not very fit for young Men to learn out of him the Purity of the Latin Tongue; becauſe he was not the pureſt in Propriety of Words, nor choiceſt in Aptneſs of Phraſes, nor the beſt in framing of Sentences; and therefore is his Writing (ſaid he) neither plain for the Matter, nor ſenſible for Mens Underſtanding.

Sir John Cheke's *Judgment, and Counſel for reading of* Salluſte.

„ *And what is the Cauſe thereof, Sir?* „ quoth I. *Verily*, ſaid he, *becauſe in* Sal- „ luſte's *Writing, is more Art than Nature,* „ *and more Labour than Art: and in his* „ *Labour*

„ Labour also too much Toil; as it were,
„ with an uncontented Care to write better,
„ than he could; a Fault common to very
„ many Men. And therefore he doth not ex-
„ press the Matter lively, and naturally with
„ common Speech, as you see Xenophon doth
„ in Greek; but it is carried and driven forth
„ artificially after too learned a sort, as Thu-
„ cydides doth in his Orations.

„ And how cometh it to pass, (said I) that
„ Cæsar and Cicero's Talk is so natural and
„ plain, and Sallust's Writing so artificial
„ and dark; when all they three lived in one
„ Time? I will freely tell you my Fancy herein,
„ said he.

„ Surely Cæsar and Cicero, beside a singu-
„ lar Prerogative of natural Eloquence, given
„ unto them by God; both two by Use of Life
„ were daily Orators among the common People,
„ and greatest Counsellors in the Senate House:
„ And therefore gave themselves to use such
„ Speech, as the Meanest should well under-
„ stand, and the Wisest best allow; following
„ carefully that good Counsel of Aristotle,
„ Loquendum, ut multi: sapiendum, ut
„ pauci.

„ Sallust was no such Man, neither for
„ Will to Goodness, nor Skill by Learning;
„ but ill given by Nature, and made worse by
„ bringing up; spent the most Part of his
„ Youth very misorderly in Riot, and Letchery,
„ in the Company of such, who never giving
„ their Mind to honest Doing, could never
„ inure their Tongue to wise Speaking. But
„ at the last coming to better Years, and buying
„ Wit at the dearest Hand, (that is, by long
„ Experience of the Hurt and Shame, that

„ cometh of Miſchief) moved by the Counſel
„ of them, that were wiſe, and carried by
„ the Example of ſuch, as were good; He
„ firſt fell to Honeſty of Life, and after to the
„ Love of Study and Learning: And ſo be-
„ came ſo new a Man, that Cæſar being
„ Dictator, made him Prætor in Numidia;
„ where he abſent from his Country, and not
„ inured with the common Talk of Rome, but
„ ſhut up in his Study, and bent wholly upon
„ Reading, did write the Hiſtory of the Ro-
„ mans. And for the better accompliſhing of
„ the ſame, he read Cato and Piſo in Latin,
„ for gathering of Matter and Truth; and
„ Thucydides in Greek, for the Order of his
„ Hiſtory, and furniſhing of his Stile.

„ Cato (as his Time required) had more
„ Truth for the Matter, than Eloquence for the
„ Stile. And ſo Salluſte (*) by gathering
„ Truth out of Cato, ſmelleth much of the
„ Roughneſs of his Stile: even as a Man,
„ that eateth Garlick for Health, ſhall carry
„ away with him the Savour of it alſo, whe-
„ ther he will, or not. And yet the Uſe of
„ old Words is not the greateſt Cauſe of Sal-
„ luſte's Roughneſs, and Darkneſs. There be
„ in Salluſte ſome (†) old Words indeed, as
„ Patrare bellum, Ductare exercitum, well

„ noted

(*) His extreme Affectation, and Fondneſs for Cato's Language is ſeverely cenſur'd in an old Epigram, made by no Friend, as it appears, of Salluſte's, and mention'd by Quintilian. Nec minus noto Salluſtius epigrammate inceſſitur,

Et verba antiqui multùm furate Catonis
Criſpe, Jugurthinæ conditor hiſtoriæ.

(†) Ni multitudo togatorum fuiſſet, quæ Numidas inſequentes prohibuit, uno die inter duos reges cæptum atq; patratum foret

„ noted by Quintilian, and very much miſ- Lib. 8. Cap. 3. de Ornatu.
„ liked of him. And (†) Supplicium for
„ Supplicatio; a Word ſmelling of an older
„ Store, than the other two, ſo miſliked by
„ Quintilian. And yet is that Word alſo in
„ Varro, ſpeaking of Oxen thus, Ad victi-
„ mas farciunt, atq; ad Deorum ſervant
„ ſupplicia: And a few old Words more.
„ Read Salluſte and Tully adviſedly toge-
„ ther, and in Words you ſhall find ſmall Dif-
„ ference: Yea Salluſte is more given to new
„ Words, than to old; though ſome Writers ſay
„ the contrary: as (*) Claritudo, for Glo-

foret bellum: *in his Jugurthine War. And again, in the ſame Hiſtory*; Tamen ſpe patrandi belli. *So likewiſe*, Ductare exercitum, *in his Catilinarian Conſpiracy*; Quia Cn. Pompeius inviſus ipſi, magnum exercitum ductabat. *And in his Hiſtory of* Jugurtha; Ipſe quaſi vitabundus, per ſaltuoſa loca, & tramites exercitum ductare.

*Theſe Expreſſions in* Salluſte, Quintilian *does indeed take Notice of; but not ſo much to find Fault with the Hiſtorian for uſing 'em, as with the Age wherein he liv'd, and ſome idle Wits, who ſtrain'd the Signification of theſe Words to a looſe and wanton Meaning, quite contrary to the Hiſtorian's Intention and Deſign.*

Vel hoc vitium ſit, quod κακόζηλον vocatur: ſive mala conſuetudine in obſcænum intellectum ſermo detortus eſt, ut, ductare exercitum, &, patrare bellum, apud Salluſtium dicta ſanctè & antiquè, ridentur à nobis, ſi diis placet: quam culpam non ſcribentium quidem judico, ſed legentium: tamen vitanda, quatenus verba honeſta moribus perdidimus, & evincentibus etiam vitiis cedendum eſt.

(†) Itaq; ſenatus ob ea feliciter acta, Diis immortalibus ſupplicia decernere. Bello Jugurthino. *The following Paſſage is in* Varro's *ſecond Book* de Re Ruſtica, *cap.* 5. *but ill printed in the former Edition.* Tametſi quidam de Italicis quos propter amplitudinem præſtare dicunt, ad victimas farciunt, atq; ad Deorum ſervant ſupplicia.

(*) Cùm præſertim tam multæ variæq; ſint artes animi, quibus ſumma claritudo paratur. *In his Preface to the Jugurthine War: And a little after, ſpeaking of* Jugurtha; In tantam claritudinem brevi pervenerat, uti noſtris vehementer carus, Numantinis maximo terrori eſſet.

„ ria;

„ ria; Exactè, for Perfectè; (†) Facundia, „ for Eloquentia. These two last Words, „ Exactè, and Facundia, now in every „ Man's Mouth, be never (as I do remember) „ used of Tully: and therefore I think they „ be not good. For surely Tully speaking eve- „ ry where so much of the Matter of Elo- „ quence, would not so precisely have abstain- „ ed from the Word Facundia, if it had „ been good; that is, proper for the Tongue, „ and common for Mens Use.

*The Cause, why* Salluste *is not like* Tully.

„ I could be long in reciting many such like, „ both old and new Words in Salluste: but in „ very deed neither Oldness, nor Newness of „ Words, maketh the greatest Difference be- „ twixt Salluste and Tully: but first, „ strange Phrases, made of good Latin Words, „ but framed after the Greek Tongue; which „ be neither choicely borrowed of them, nor „ properly used by him: then, a hard Composi- „ tion, and crooked Framing of his Words and „ Sentences; as a Man would say, English „ Talk placed and framed outlandish-like. As „ for Example first in Phrases:

„ Nimius and Animus, be two noted „ Words: (*) Homo nimius animi, is an

(†) Facundia Græcos, gloria belli Gallos ante Romanos fuisse. Bello Catil. *And in his* Jugurthine: Sed, quoniam ea tempestate Romæ Memmii facundia clara pollensq; fuit. *Now whatever* Tully's *Reasons were for refusing this Word, yet* Ovid *'tis certain, was not so nice.*

Neve mihi noceat, quod vobis semper, Achivi,
Profuit ingenium: meaq; hæc facundia, si qua est,
Quæ nunc pro domino, pro vobis sæpe locuta est,
Invidia careat.

(*) *This Phrase, as I remember, is only in his Fragments:* Impotens, & nimius animi est. *In the same Sense is that of* Horace, Nimium mero Hylæum.

„ unused

„ unuſed Phraſe. Vulgus, and amat, and
„ fieri, be as common and well known Words,
„ as may be in the Latin Tongue: yet (*)
„ Id quod vulgo amat fieri, for ſolet fieri,
„ is but a ſtrange and Greekiſh Kind of Wri-
„ ting. Ingens, and Vires, be proper Words;
„ yet (†) Vir ingens virium, is an unproper
„ Kind of ſpeaking. And ſo be likewiſe, æger
„ conſilii, promptiſſimus belli, territus a-
„ nimi, and many ſuch like Phraſes in Sal-
„ luſte, borrowed, as I ſaid, not choicely out
„ of Greek, and uſed therefore unproperly in
„ Latin.

„ Again in whole Sentences, where the Mat-
„ ter is good, the Words proper and plain; yet

(*) If I miſtake not, this Expreſſion is no where to be found in Salluſte; but is form'd by Mr. Aſcham in Imitation of his Stile in other Places. Quintilian in his ninth Book has a Paſſage not unlike it. Ex Græco verò tranſlata vel Salluſtii plurima: quale eſt, Vulgus amat fieri. And in his Jugurthine War: Tametſi multitudo, quæ in concione aderat, vehementer accenſa, terrebat eum clamore, vultu, ſæpe impetu, atq; aliis omnibus, quæ ira fieri amat, vicit tamen impudentia.

In this Place, we have amat either uſed as an Impersonal; or elſe (what is ſtill more harſh, and repugnant to the Latin Conſtruction) in Imitation of the Greek Tongue, joyn'd to a Nominative Plural. In which Language φιλεῖ is frequent enough in this Senſe; and ſo are ὀίδε, ἐπίστανται, πέφυκε, but more eſpecially among the Poets.

As to the Word it ſelf, whatever Objections it may be liable to in Proſe, where every thing ſhould be plain and eaſy; yet I ſee no Reaſon, why it ſhould be excluded Poetry. Horace I'm ſure, had no ſuch Scruple againſt it, as appears from theſe Lines, ſecure of any Cenſure.

Aurum per medios ire ſatellites
Et perrumpere amat ſaxa, potentius
Ictu fulmineo.

(†) This Expreſſion is only to be met with in the Fragments: Ingens ipſe virium, atq; animi. And ſo is Conſilii æger: And likewiſe this Sentence, Neq; virgines nuptum à parentibus mittebantur, ſed ipſæ belli promptiſſimos delegebant. And laſtly, Tetrarchas regeſq; territos animi firmavit.

„ the

» the Senſe is hard and dark; and namely in
» his Prefaces, and Orations; wherein he uſed
» moſt Labour. Which Fault is likewiſe in
» Thucydides in Greek, of whom Salluſte
» hath taken the greateſt Part of his Darkneſs.
» For Thucydides likewiſe writ his Story,
» not at home in Greece, but abroad in Ita-
» ly; and therefore ſmelleth of a certain out-
» landiſh Kind of Talk, ſtrange to them of A-
» thens, and diverſe from their Writing, that
» lived in Athens, and Greece, that writ
» the ſame Time, that Thucydides did: as
» Lyſias, Xenophon, Plato, and Iſocra-
» tes, the pureſt and plaineſt Writers that e-
» ver wrote in any Tongue, and beſt Exam-
» ples for any Man to follow, whether he
» write Latin, Italian, French, or Engliſh.
» Thucydides alſo ſeemeth in his Writing, not
» ſo much benefited by Nature, as holpen by
» Art, and carried forth by Deſire, Study,
» Labour, Toil, and over great Curioſity:
» Who ſpent twenty ſeven Years in writing
» his eight Books of his Hiſtory. Salluſte
» likewiſe wrote out of his Country, and fol-
» lowed the Faults of Thucydides too much;
» and borroweth of him ſome Kind of Writing,
» which the Latin Tongue cannot well bear;
» as (*) Caſus nominativus in divers
» Places

(*) *Here for want of better Copies, theſe two learned Gentlemen were led aſide to a wrong Cenſure of their Author. For this Paſſage, beyond all Diſpute, (as later Editions have ſettled it) is thus to be read*; Itaq; ab imperatore facile, quæ petebant, adepti. Miſſæ ſunt eo cohortes Ligurum quatuor, & C. Annius præfectus. *'Tis a ſhort Scheme of Speech, familiar to* Salluſte, *and other Writers; wherein the auxiliary Verb* ſunt, *is elegantly left out. In the ſame Manner,* Livie *ſpeaking of* Tullus Hoſtilius: Imperitabat tum

„ *Places* absolutè positus; *as in that Place* „ *of his Jugurthine War, speaking* de Lepti- „ tanis: Itaq; ab imperatore facile quæ pe- „ tebant, adepti, missæ sunt eo cohortes „ Ligurum quatuor. *This Thing in Parti-* „ *ciples, us'd so oft in* Thucydides, *and other* „ *Greek Authors too, may better be born with-* „ *al; but* Sallust *useth the same more strange-* „ *ly, and boldly, (*) as in these Words;* „ Multis

tum C. Cluilius Albæ utrinq; legati fere sub idem tempus ad res repetendas missi.

*And is not this a Demonstration of the Necessity of correct and accurate Editions? Will not this also teach some Men of Letters Civility, and good Manners? Will not this oblige 'em to Modesty, if they chance to see a little better than others in the same Argument, and discover a Mistake, that has escaped the Observation of such as have gone before? Will any one pronounce his Fellow-Student ignorant and illiterate for some little Omission or Inadvertency, when he sees two such Champions in all polite Learning, foiled for want only of one single Point, fix'd in its right Place? So liable to Errour is human Frailty! so short-sighted is the keenest Eye! and so narrow and confin'd is the most comprehensive Understanding!*

(*) Sed postquam in Hispania Hercules, sicut Afri putant, interiit: exercitus ejus compositus ex gentibus variis, amisso duce, ac passim multis sibi quisq; imperium petentibus, brevi dilabitur.

*This is the Sentence at length: and I perceive learned Men have given themselves no small Trouble, tho' indeed to little Purpose, in reconciling it to the Rules of common Syntax. And yet what can be more easy, if we thus supply, what is certainly to be understood?* Multis (sibi quisq; scilicet petebat) imperium petentibus. *This I take to be the right Way to account for it. One Sentence, wherein stronger Affirmation is made, respecting each Individual, in a short succinct Form of speaking, is included in another.*

*But if this be thought so difficult a Question, as to have the ablest Grammarian in* England *called upon to clear it: what shall we say to this Construction in* Livie, Raptim quibus quisq; poterat elatis, *which I take to be much more knotty, and intricate? 'Tis in his first Book, where he is describing the Ruines of* Alba. *Here, if I mistake not, we have a pure Attick Idiome brought to* Rome; *the Relative and Antecedent being joyn'd in the same Case. In plain Language fully*

ly

» Multis ſibi quiſq; imperium peterentibus.
» *I believe, the beſt Grammarian in* England
» *can ſcarce give a good Rule, why* Quiſq;
» *the Nominative Caſe without any Verb, is*
» *ſo thruſt up among ſo many oblique Caſes.*

Some Man perchance will ſmile, and laugh to Scorn this my Writing, and call it idle Curioſity, thus to buſy my ſelf in picking about theſe ſmall Points of Grammar; not fit for my Age, Place, and Calling, to trifle in. I truſt that Man, be he never ſo great in Authority, never ſo wiſe and learned, either by other Mens Judgment, or his own Opinion, will yet think, that he is not greater in *England*, than *Tully* was at *Rome*; nor yet wiſer, nor better learned, than *Tully* was himſelf: Who at the Pitch of threeſcore Years, in the Midſt of the Broil betwixt *Cæſar* and *Pompey*, when he knew not whither to ſend Wife and Children, which Way to go, where to hide himſelf; yet in an earneſt Letter, among his earneſt Counſels for thoſe heavy Times, concerning both the common State of his Country, and his own private Affairs, He was neither unmindful, nor aſhamed to reaſon at large,

*ly expreſs'd, it ought to have been,* Raptim iis, quæ quiſq; poterat efferre, elatis.

*Theſe Conſtructions I look upon, as pleaſing Irregularities, or fond Innovations, what the Greeks call* χαριεντισμους καινοτρεπειας, *as firſt forwardly introduced, and afterwards by Uſe and Cuſtom eſtabliſhed. Of this Nature are,* cui nomen Iulo *and,* Lactea nomen erat, *and ſuch like; thought, no queſtion, to be Beauties, like* Moles *in a fair Face.*

and

and learn gladly of *Atticus*, (*) a leſs Point of Grammar, than theſe be, noted of me in *Salluſte*: as whether he ſhould write, *ad Piræea*, *in Piræea*, or, *in Piræum*, or, *Piræeum*, *ſine Præpoſitione*. And in thoſe heavy Times he was ſo careful to know this ſmall Point of Grammar, that he addeth theſe Words, *Si hoc mihi ζήτημα perſolveris, magna me moleſtia liberâris.*

If *Tully* at that Age, in that Authority, in that Care for his Country, in that Jeopardy for himſelf, and extreme Neceſſity of his deareſt Friends, being alſo the Prince of Eloquence himſelf, was not aſhamed to deſcend to theſe low Points of Grammar in his own natural Tongue; what ſhould Scholars do? yea what ſhould any Man do, if he do think well Doing better than ill Doing, and had rather be perfect, than mean; ſure, than doubtful; to be what he ſhould be in deed; and not ſeem what he is not, in Opinion? He that maketh Perfectneſs in the Latin

(*) Venio ad Piræea, in quo magis reprehendendus ſum, quòd homo Romanus *Piræea* ſcripſerim, non *Piræum*, (ſic enim omnes noſtri locuti ſunt) quam quòd *in* addiderim. Non enim hoc ut oppido præpoſui, ſed ut loco: & tamen Dionyſius noſter, qui eſt nobiſcum, & Nicias Cous non rebatur, oppidum eſſe Piræea. ſed de re videro. Noſtrum quidem ſi eſt peccatum, in eo eſt, quod non, ut de oppido locutus ſum, ſed ut de loco; ſecutuſq; ſum, non dico Cæcilium, *Mane ut ex portu in Piræeum*; (malus enim auctor Latinitatis eſt) ſed Terentium, cujus fabellæ propter elegantiam putabantur à C. Lælio ſcribi: *Heri aliquot adoleſcentuli coïimus in Piræeum.* (*'Tis much better in the Editions of* Terence, *in* Piræeo) & idem, *Mercator hoc addibat, captam e Sunio.* Quod ſi ὄνομα oppida eſſe volumus; tam eſt oppidum Sunium, quàm Piræeus. Sed, quoniam Grammaticus es, ſi hoc mihi ζήτημα perſolveris, magna me moleſtia liberâris.

Tongue

Tongue his Mark, muſt come to it by Choice, and certain Knowledge, and not ſtumble upon it by Chance, and doubtful Ignorance. And the right Steps to reach unto it be theſe, linked thus orderly together, Aptneſs of Nature, Love of Learning, Diligence in right Order, Conſtancy with pleaſant Moderation, and always to learn of them that be beſt; and ſo ſhall you judge, as they that be wiſeſt. And theſe be thoſe Rules, which worthy Maſter *Cheke* did impart unto me concerning *Salluſte*, and the right Judgment of the Latin Tongue.

### *Cæſar.*

*Cæſar*, for that little of him, that is left unto us, (*) is like the half Face of a *Venus*, the other Part of the Head being hidden, the Body and the reſt of the Members unbegun; yet ſo excellently done by *Apelles*, as all Men may ſtand ſtill to maze and muſe upon it; and no Man ſtep forth with any Hope to perform the like.

His ſeven Books *de Bello Gallico*, and three *de Bello Civili* be written ſo wiſely for the Matter, ſo eloquently for the Tongue, that neither his greateſt Enemies could ever find the leaſt Note of Partiality in him,

(*) Accedit eodem teſtis locuples Poſidonius, qui etiam ſcribit in quadam epiſtola, Pub. Rutilium Rufum dicere ſolere, qui Panætium audierat, ut nemo pictor eſſet inventus, qui Coæ veneris eam partem, quam Apelles inchoatam reliquiſſet, abſolveret: (oris enim pulcritudo reliqui corporis imitandi ſpem auferebat) ſic ea, quæ Panætius prætermiſiſſet, & non perfeciſſet, propter eorum, quæ perfeciſſet, præſtantiam, nominem eſſe perſecutum. *Cic. de Offic. lib.* 3.

(a mar-

(a marvellous Wiſdom of a Man, namely writing of his own Doings) nor yet the beſt Judges of the Latin Tongue, nor the moſt envious Lookers upon other Mens Writings, can ſay any other, but all Things be moſt perfectly done by him.

*Brutus*, *Calvus*, and *Calidius*, who found Fault with *Tully*'s Fulneſs in Words and Matter, and that rightly; for *Tully* did both confeſs it, and mend it: yet in *Cæſar* they neither did, nor could find the like, or any other Fault.

And therefore thus juſtly I may conclude of *Cæſar*, that whereas in all others, the beſt that ever wrote in any Time, or in any Tongue, in Greek, (I except neither *Plato*, *Demoſthenes*, nor *Tully*) ſome Fault is juſtly noted: in *Cæſar* only could never yet Fault be found.

Yet nevertheleſs, for all this perfect Excellency in him, yet it is but one Member of Eloquence, and that but of one Side neither; when we muſt look for that Example to follow, which hath a perfect Head, a whole Body, forward and backward, Arms, and Legs, and all.

*Thus are we come to the End of what is left us on this Subject, by this truly learned and ingenious Writer; whoſe excellent Judgment, and Abilities ſeem little inferiour to the ableſt Maſters of Antiquity: And had he lived to have perfected, what is here but a rough Draught, at beſt, an unfiniſhed Work; I much queſtion, whether any Rhetorician either Greek or Roman, would have been of more Uſe in the Study of Oratory, or deſerved greater Eſteem of learned Men. But here I muſt add his own Similitude, and compare him, as he did* Cæſar, *to the inimitable Face of the* Coan Venus, *drawn by the Hand of* Apelles; *unhappily left imperfect, and ever ſo to remain, for want of an able Artiſt of equal Skill, to give it its juſt Beauty, and to add ſome little Colouring, and Ornament, which ſeem defective.*

*In order to make the Piece complete, (as I think) a full and distinct Character of* Tully, *together with a whole Chapter about Declamation, or the constant Exercise and Practise of Invention, is still wanting.* Tully *by our Author is joyn'd with* Varro, Sallustc, *and* Cæsar, *as the most unexceptionable Writers of the purest Age, and best Patterns for Imitation. And how comes he, whom Mr.* Ascham *chiefly admires, when the other three are so largely describ'd, to be pass'd over in Silence? And yet this he seems to promise, page* 177, *in these Words:* But of Cicero more fully in fitter Place: *unless we say, he reserved this for his Latin Work; which doth not seem probable. Again, page* 98, *Mr.* Ascham *tells us,* there are six Ways appointed for the learning of Tongues, and Encrease of Eloquence, *which he designs to treat of. Declamation is the last there mention'd, and yet we have not one Word about it.*

*But if any one is not yet satisfy'd with what I say; Mr.* Ascham's *Letter to his Friend* Sturmius *of* Strasburgh, *printed at the End of this Treatise, wherein he gives a full Account of his Schoolmaster, will sufficiently convince him. In one Place, he modestly desires Leave of his Friend, to make use of the same Instance out of* Tully, *for a farther Illustration of the Argument in hand, as he had done before him. And afterwards, near the End of the same Letter, he earnestly entreats* Sturmius *to send him with all Speed, what he had lately writ on the same Subject; that his Schoolmaster, as yet almost naked and unsightly, might thence receive some better Dress, before he appear'd in publick. But these Passages being no where to be found in this Treatise before us, prove beyond Exception, that as excellent as this Work is, yet it was design'd for further Improvements, and greater Perfection, had the Author enjoy'd a longer Life.*

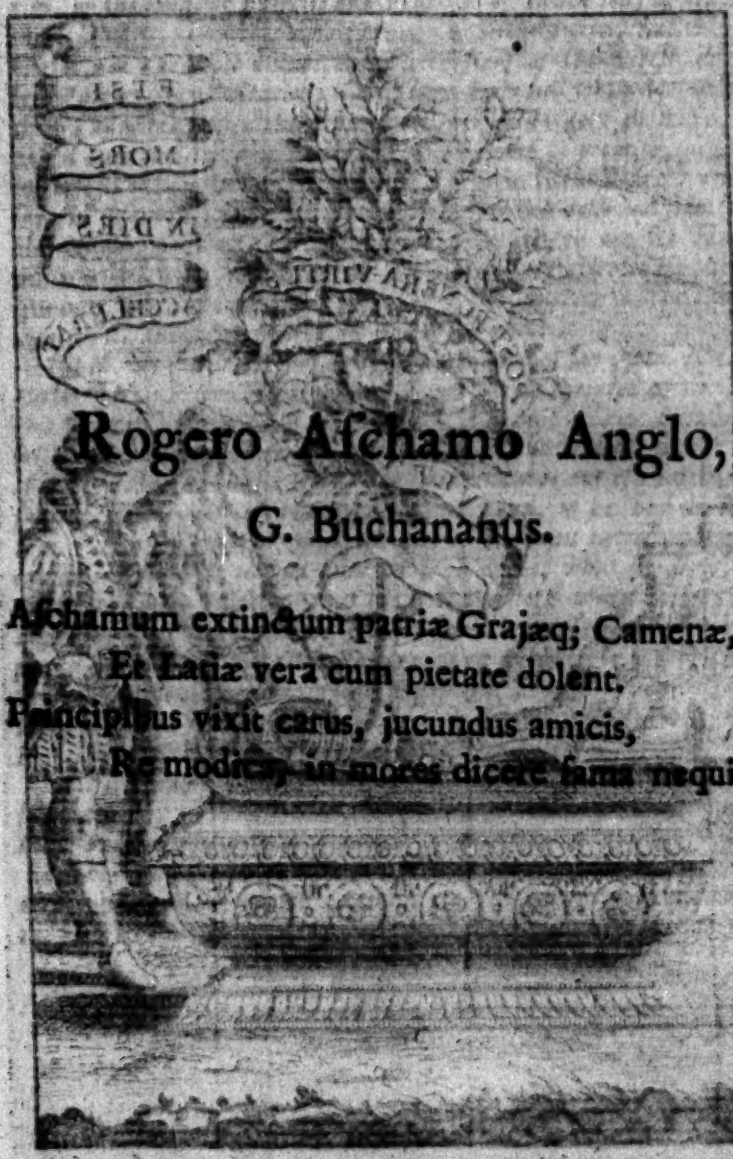
*This is what I thought necessary to acquaint the Reader with, before I took my Leave of him; not doubting in the least of his Candour and Ingenuity, either towards the Author, or my self: Nor have any thing more to add, but that the Verse, cited in the Preface out of* Sophocles, *is printed according to the former Edition, whereas the true Reading of it is,*

Ἔχω γὰρ ἃ ἔχω διὰ σέ, κὐκ ἄλλον βέβλητ'.

FINIS.




Stuart sculp.



# Rogero Aſchamo Anglo,

## G. Buchananus.

Aſchamum extinctum patriæ Grajæq; Camenæ,
Et Latiæ vera cum pietate dolent.
Principibus vixit carus, jucundus amicis,
Re modica, in mores dicere fama nequit.

# JOANNI STURMIO
# *Rogerus Aschamus.*
## S. P. D.

GRatum est, mi Sturmi, & mihi perjucundum, quod scribis de Imitatione Oratoria, tuis hoc tempore à te dictata. An mihi placitura sit, quæris? Mitte quæso, & quàm primum mitte, quæ dictata sunt: polliceris enim, & ipsa repræsentatione nihil exoptatius, nihil longius mihi existit. Meum judicium prægnoscere vis. Non mihi tantum sumo, mi Sturmi, nec consilium libenter interpono. Sed meam de imitandi ratione, sive opinionem, quæ levis est, sive desiderationem, quæ permagna est, satis quidem fusè, nimis fortasse audacter, aperiam. Et hæc mihi cogitanti subinde occurrit, quàm verum illud sit, quod dicitur, „ Amicorum omnia esse communia; non tam commodorum ac fortunæ, ut ego intelligo, mutua munera, quàm animorum & voluntatis eadem studia. Nec magis illa humanitatis & officiorum, quàm nostra hæc doctrinæ & literarum.

Scribis tu de Imitatione: & ego nonnihil cogito de eodem argumento: Sed tu absolutè eruditis jam, ac viris: ego inchoatè, rudibus adhuc, & pueris: & hoc quidem consilio. Sunt mihi duo filii, Æ-

gidius, & Dudlæus Aſchami. nam Sturmius Aſchamus vivit ille quidem, ſed nunquam moriturus. Cùm his meis filiis non illuſtrem fortunæ ſplendorem promittere poſſum, aliquem certè doctrinæ cultum illis relinquere ipſe cupio. Paro igitur illis Præceptorem, non illum foris ſumptuoſa mercede conducendum, ſed rudi à me ſtilo domi jam delineatum. Formam ejus in duos includo libellos: prior magnam partem [illegible] eſt; alter diſciplinabilis.

Et quia meus hic Præceptor non è Græcia, non ex Italia accerſitus, ſed in hac barbara inſula natus, & domi intra parietes meos altus eſt; propterea barbarè, hoc eſt Anglicè, loquitur. Sic enim ſermo ejus convenienter quidem, & propior & proprior horum noſtræ gentis morum eſt futurus: & noſtris, non alienis: Anglis, non exteris ſcribo. Præterea officio, quod patriæ, quod literis, utriuſq; in me merito, jure quidem debeo, aliqua ex parte defunctus fuero; ſi hoc meo ſtudio, ſtudium in parentibus liberaliter fovendi, in eorum liberis alacriter diſcendi literas, poſſit nonnihil excitari.

Sed eſt Præceptor hic meus non Cantabrigienſis, ſed Vindeſorius: Aulicus, non Academicus. Ideoq; non illuſtriorem aliquam oſtentat doctrinam; ſed mediocrem, & nonnullum, quoad poteſt, oſtendit uſum. Neque tamen ipſe ſum tam noſtræ linguæ inimicus, quin ſentiam illam omnium ornamentorum, cum dictionis, tum ſententiarum admodum eſſe capacem; & eſſe item hoc argumentum non tam aridum, & exile, quin Anglicè etiam [illegible]

poſſit,

possit, si in artificem aliquem, qualis fuit Checus noster, & sunt adhuc apud nos, Smithus, & Haddonus, incidisset. At si quid fortasse boni in hoc tamen libello inerit, illud omne tibi, mi Sturmi, acceptum est referendum. quæ enim scribo, studui certè ut essent omnia Sturmiana. Et volo quidem, ut filii mei, per hoc à patre rudi more congestum, & perquam humile vestibulum, in illustre illud, & omni artificio perpolitum, Sturmii Gymnasium ingrediantur. Exstabit tamen aliquid, & eminens erit, in hoc meo Σχολασμείω, perpetuum nimirum perpetui mei, & in te amoris, & de te judicii testimonium.

Præceptor igitur hic meus satis habet, si viam rectè muniat, & quasi per certos gradus, facilem paret adscensum ad sublimiores illas rite aperiendas fores Academiæ Sturmianæ. Gradus sunt hi: primus, Linguarum Versio: non dico simplicem explicationem ignotæ linguæ, quæ in Scholis quotidiana est, & ore præceptoris solum traditur; sed iteratam, & quasi reciprocantem duarum linguarum, utriusq; utrobiq; vertendarum rationem. Nimirum ut Græca Latinè, & tum ut eadem ipsa Latina Græcè denuo convertantur; justa commentatione, & diligenti Scriptione cum proprio, non alieno stilo, semper adhibita. Et sic ego intelligo utile illud imprimis, & prudens consilium cùm L. Crassi in primo de Oratore, tum Plinii Secundi ad suum Fuscum in septimo. Atq; vix credibile est, ad quàm excellentem cùm Latinè tum Græcè intelligendi facultatem,

ipſe Divam noſtram Elizabetham, hac geminatæ converſionis ratione, ſcripto ſemper reddita, brevi tempore perduxi.

Sequuntur reliqui gradus, Paraphraſis, Metaphraſis, Epitome, Imitatio, Commentatio, Scriptio, & Declamatio. Per hos gradus Præceptor meus cautiùs & timidiùs, porrecta ſua nonnunquam manu, diſcipulos ſuos deducit. Sunt enim hi gradus nonnihil lubrici, & facilis in illis eſt prolapſio, ni cautio & judicium adhibeatur. At quo feror? Næ ego temere nimis, qui, cùm faciem tantùm Præceptoris mei tibi oſtendere volui, non ſolùm cætera membra aperio & explico, ſed interiora illa ejus conſilia & ſenſus omnes, nec prudenter, nec pudenter effero. Sed quid, ni planè ac palam omnia ad te? Accipe igitur, quod dicere inſtitui etiam de Imitatione.

In loco de Imitatione longiuſculus eſt Præceptor meus. Fatetur ſe omnes fere & veteres & recentes, qui de Imitatione ſcripſere, cupidè perlegiſſe. Probare ſe multos, admirari verò neminem, præter unum Sturmium. Aliqui certè rectè, qui ſint imitandi; ſed quomodo inſtituenda ſit ipſa imitandi ratio, ſolus docet Sturmius. Itaque, ſi cum illa perfectione præceptorum, quæ in *Literata tua Nobilitate*, & *Amiſſa dicendi Ratione*, pleniſſimè tradita ſunt, copiam etiam exemplorum conjunxiſſes; quid præterea requirendum eſſet amplius, non video. Namque, ut in vitæ & morum, ſic in doctrinæ & ſtudiorum ratione omni, longe plus poſſunt exempla, quàm præcepta. In illarum

verò

verò rerum ſive arte, ſive facultate, quæ ſola imitatione perfici videntur; præcepta, aut nullum, aut perexiguum habent locum; cùm exempla iſthìc vel ſolitaria planè regnant. Pictores, ſculptores, ſcriptores hoc, & prudenter intelligunt, & perfectè præſtant.

Atque ut oratores etiam in horum numero collocem, movet nonnulla ratio, jubet, quæ illa eſt Quinctiliani auctoritas: qui dicit, Ciceronem, (nec Cicero de ſe hoc ipſe tacet) jucunditatem Iſocratis, copiam Platonis, vim Demoſthenis effinxiſſe. & *effingere*, in imitatione nec ne propriam ſedem habeat, omnes vident. Verum enimvero oſtendere, & judicare ſolum, ubi hoc facit Cicero, mediocris diligentiæ, vulgaris & quotidiani eſt laboris. Hoc Perionius, Victorius, Stephanus, & alii in Cicerone: Hoc Macrobius, Heſſus, & nuper diligentiſſimè omnium Fulvius Urſinus, in Virgilio: Hoc accuratè etiam Clemens Alexandrinus, quinto στρωμάτων in veteribus Græcis ſcriptoribus attentavit. Sed hi omnes perinde ſunt, ut operarii & bajuli, qui, cùm comportent materiam, deeſſe certè in opere faciundo non poſſunt, mercedem tamen ipſi perexiguam, & laudem quidem non maximam promerentur.

Atqui docere perſpicuè & perfectè, qua ratione Cicero vel Demoſthenem, vel Platonem imitatur; ſingularis, fateor, doctrinæ, ſummi judicii, raræ laudis exiſtit. Sed hæc laus adhuc præceptionis tota propria eſt. Aliud volo, plus requiro. Opifex nobis, & Architectus opus eſt, qui

ſeparata

ſeparata conjungere, rudia perpolire, & totum opus conſtruere, artificioſa ratione noverit. Et illud, mea certè opinione, hoc modo. „ Hinc Demoſthenis locum, „ illinc Ciceronis produci cupio. Tum, „ digito Artificis me primùm duci volo „ ad ea, quæ in utroq; ſunt aut eadem, „ aut ſimillima. Deinde, quæ ſunt in hoc „ addita, & quo conſilio; tum, quæ ſunt „ ablata, & quo judicio. Poſtremò, quæ „ ſunt commutata; & quo, ac quàm va- „ rio artificio: ſive id in verborum delectu, „ ſive in ſententiarum forma, ſive in „ membrorum circumductione, ſive in „ argumentorum ratione conſiſtat. Nec „ uno, aut altero exemplo contentus ero. „ Numero multa, genere varia, ex Plato- „ ne, ex Iſocrate, & Demoſthene; & ex „ Ariſtotele in libris Rhetoricis exempla „ expero.

Patior Præceptorem parcum eſſe in præceptorum traditione, modò liberalem ſe, & largum in exemplorum non ſolùm productione, quod laboris eſt & diligentiæ, verùm etiam tractatione, quod eſt doctrinæ & judicii, oſtendat. Horum volumen, illorum paginam ipſe requiro. Nec mihi moleſtum erit, ſi eadem via & ratione, Cæſarem cum Xenophonte, Salluſtium cum Thucydide, Livium cum Polybio, Virgilium cum Homero, Horatium cum Pindaro, & Senecam etiam cum Sophocle, & Euripide conjungat. niſi forſan ſatius erit facere, quod hi prudenter faciunt, qui perfectè ſcribere volunt. Hærent enim hi, & defigunt ſe totos in uno, & eo perfectiſſimo, exemplo. Nec ſe, vel diſtrah

ſtrahi ad varia, vel deduci ad deteriora exempla libenter patiuntur, Tamen ſi carmen pangere vellem; nihil Virgilio divinius, nihil Horatio doctius mihi poſſum proponere. Sed ad dicendi facultatem, ipſum Ciceronem ſi non ſolùm, certè potiſſimum volo. Et dari mihi exemplum cupio Ciceronem Imitatorem, non Imitatorem Ciceronis.

Equidem amplector unicè Ciceronis imitationem: ſed eam dico & primam ordine, & præcipuam dignitate, qua Cicero ipſe Græcos; non qua Lactantius olim, Omphalius nuper, aut qua multo felicius quidam Itali, Galli, Luſitani, & Angli Ciceronem ſunt ſecuti. Nam quiſquis fuerit non ſolùm diligens, ſed etiam cùm peritus doctrina, tum prudens judicio obſervator, quibus veſtigiis inſiſtit, & quos gradus facit ipſe Cicero, dum Græcos ſequitur, aſſequitur, aut præcurrit; & ſcienter animadvertit, quibus in locis, & qua ratione hic noſter ipſis Græcis plerumq; par, ſæpiſſime ſuperior evadit; is demum tutò, & recta via ad imitandum ipſum Ciceronem perveniet. Qui enim intelligenter videt, quomodo Cicero ſecutus eſt alios, perſpiciet ille longè feliciſſimè, quomodo ipſe Cicero ſit ſequendus. Et propterea, non poſſum probare conſilium Bartholomæi Ricii Ferrarienſis, doctiſſimi licet viri, qui, cùm ſic ſcripſerit de recta imitandi ratione, ut, cùm à Sturmio diſceſſeris, ceteris omnibus, mea certè opinione, anteponendus ſit, (præcepta enim ejus omnia ſunt Sturmiana, & ex tuis fontibus hauſta, atque derivata) exempla

tamen

tamen maluit Longolii ex Cicerone, quàm Ciceronis ex Platone sibi proponere. & Virgilii ex Catullo, quàm Virgilii ex Homero producere. Hoc ille, bene quidem, sed non optimè; ad aliquem fructum, non ad eximiam laudem; ad nonnullam mediocritatem, non ad summam perfectionem instituit.

Si verò optarem ipse fieri alter Cicero, (& optare quidem nefas non est) ut fierem, & qua ratione fierem, quem potius ad consilium mihi adhiberem, quàm ipsum Ciceronem? Et, si ipse cuperem eo recta ire, quo Cicero ante feliciſſimè pervenit, qua meliore via, quàm ipsis ipsius Ciceronis vestigiis insisterem? Habuit ille quidem Romæ Gracchos, Crassos, Antonios, rariſſima ad imitandum exempla: sed exempla alia ipse alias quæret. Proprietatem Romanæ linguæ simul cum lacte Romæ, puriſſima ætate, ex ipso Latinitatis lætiſſimo flore hausit. Ille tamen sermonem illum Latinum suum divinum, superioribus non cognitum, posteris tam admirabilem, aliunde sumpsit; & alio modo quàm Latino usu, quàm Latina institutione, & auxit, & aluit. Ille enim sermo non in Italia natus est, sed è Græcorum disciplina in Italiam traductus. Nec satis habuit Cicero, ut lingua ejus proprietate domestica casta esset, & ornata; nisi mens etiam Græcorum eruditione prudens efficeretur, & docta. Unde evenit, ut sola Ciceronis oratio inter reliquos omnes Romanos, qui illi ætate aut superiores, aut æquales, aut suppares fuere, non colore solùm vernaculo purè tincta, sed raro & transmarino

quodam

quodam plenè imbuta, tam admirabiliter reſplendeſceret.

Itaque, cùm ipſa Lingua Latina, feliciſſimo ſuo tempore, in ipſa Roma, in ipſo Cicerone, ad ſummam perfectionem ſine Græca lingua non pervenit; cur quiſquam in ſola Latina quærit, quod Cicero ipſe abſq; Græca non invenit? Et, cùm nos ſumus nec feliciores ingenio, nec prudentiores judicio, quàm ipſe Cicero fuit; cur temere ſperamus aſſequi, quod ille non potuit? Cur imprudenter contendimus eam viam inire, qua ipſe inſiſtere noluit? præſertim cùm hunc ſolum, aut hunc potiſſimum, tanquam ſummum ducem, ſequendum eſſe ducimus. Et in re literaria, cùm Ciceronis imprimis probamus judicium, cur ejus repudiaremus conſilium? Cùm prudenter illum de hac re ſemper dixiſſe, cur illum in eadem re rectè feciſſe non ingenuè fateamur? Niſi forſan Cicero ipſe, judicio quidem prudens, aliis tamen & inutilis conſilio, & ineptus exemplo planè eſſe videatur.

Itaque quemadmodum perſpicuè cognoſcimus, quid Cicero de hac re prudenter ſæpe ſtatuit, conſtanter ſemper docuit: ita nos libenter ſequamur, quod ipſe in eadem re feliciſſimè fecit. Quas igitur Cicero linguas ſibi re ipſa utiliter, aliis exemplo prudenter conjunxit: abſit, ut nos vel ſeparemus illas, quod eſt rudis imperitiæ; vel repudiemus alteram, quod eſt ſuperbæ imprudentiæ. Nam in hac florere ſine illa, cum ſumma aliqua laude, tam facile continget, quàm ſæpe uſu veniet, ut avis una ala cum pernicitate volare, aut vir

uno

uno pede cum velocitate currere posſit. Ex omni enim seculorum memoria, sive ex lectione, sive ex auditione, sive ex notitia, commemorare habeo solum unum aut alterum, qui absq; Græcis literis, ad eximiam eloquentiæ laudem, in Latina lingua pervenerunt. Sed quemadmodum par est, ut hos homines admiremur, ita tutum non est, ut eosdem imitemur. Eos ex animo suspicio, & illis libenter gratulor hanc suam raram felicitatem. Sed aliis non sum auctor, ut vel parem sperent laudem, vel eandem sequantur rationem. Si non alio, hoc certè nomine, quod Cicero hac via insistere, aut prudenter ipse noluit, aut frustra cum multis tentare non sit ausus. „ Sed ait quis, Rectè quidem „ Cicero; nam ante eum, nemo fuit „ præter Græcos, ad imitationem propo„ nendus. Sed nunc habemus ipsum Ci„ ceronem, eum quidem, cum universa „ Græcia, & cum singulo quoque Græ„ corum, in ea eloquentiæ laude qua „ maxime quisq; floruit, comparandum. „ Cur igitur non Ciceronem solum mihi, „ variis illis Græcis relictis, ad imitandum „ proponerem?

Aliquid est, quod dicis. Ipse enim Ciceronem præcipuè imitandum volo; sed tuta via, sed recta ratione, suo ordine, suo loco. Et rationem meam, cur hoc volo, & quomodo hoc volo, apertè ostendam. Primùm, si optarem ipse, alter fieri Cicero (quod ante dixi) qua ratione potius fierem, quàm ea ipsa, qua ipse Cicero factus est Cicero? Hanc viam, certam, cognitam, & expeditam esse, optimus testis

testis est ipse Cicero. Itaq; cùm gressus nostri rectè & solidè firmati erunt, in hac ipsa via, qua præivit Cicero ad alios; sic, ut omnes ejus & abditos recessus, & varia diverticula, & difficiles anfractus, perfectè cognoscamus; tum tutò quidem, & feliciter etiam, duce ipsa Minerva, nostram ad Ciceronem viam muniemus. Et hoc quidem modo, ut ante dixi, si illustriora exempla, numero multa, genere varia, è Cicerone selecta, ubi ille optimos Græcos imitatur, per insignem aliquem artificem non solùm, ut quidam faciunt, diligenter indicata, sed, ut Sturmius docet, eruditè explicata fuerint.

Et hæc est illa via, mea certè opinione, qua ad Ciceronis imitationem recta pergendum est. Non, quomodo Riccius ostendit Longolium fecisse, (hoc est, ut ipse putat, excellenti ratione; ut ego existimo, valde laudabiliter; ut multi sentiunt, mediocriter, & tolerabiliter; ut Erasmus, & Paulus Manutius judicant, ineptè frigidè, & pueriliter) sed qua ratione Sturmius Ciceronem imitandum esse, & præceptis in *Literata Nobilitate* perfectè docet, & exemplis in *Quinctiana Explicatione* insigniter ostendit.

Et hoc in loco, opportunè mihi in mentem venit insignis ille in Quinctiana locus: nimirum, *Etenim si veritate amicitia, fide societas*, &c. Quæ sententia bis est à te, mi Sturmi, mirabili imitationis artificio expressa, primùm, in *Amissa dicendi Ratione*: postea, in ipsa *Explicatione Quinctiana*. In utroq; loco eandem orationis formam, diversis quidem in rebus, sed varia tractati-

one elegantiſſimè effinxiſti. „ Præceptor „ meus à me petit timidè quidem & vere„ cundè, rogem ut ipſe te, tua pace, ut „ illi liceat, in ſuo Commentariolo, hac „ duplici tua unius loci Ciceronis inſigni „ imitatione, pro exemplo abuti. Et ſpondeo ipſe pro eo, illum hoc cum honorifica de te, & amabili mentione facturum.

Sed quorſum tantopere, mi Sturmi, laboramus de imitatione? cùm non deſunt, qui docti & prudentes videri volunt, qui imitationem, vel nullam eſſe putant, vel nihil prorſus æſtimant, vel omnem temerè permiſcent, vel eam totam, quæcunque ſit, cujuſcunq; ſit, ut ſervilem & puerilem repudiant. Sed hi ſunt & inertes, & imperiti, laborem fugiunt, artem neſciunt. Qui cùm naturæ omnia falſo judicio tribuunt; eandem tamen, optimis ſuis præſidiis iniquo conſilio ſpoliant; & res ſemper conjungendas, magna temeritate, extrema imprudentia diſtrahunt. Artis enim & naturæ diſſidium faciunt, quicunq; caſu, non delectu, fortuitò non obſervatione, in literarum ſtudiis verſantur. Iſti idem ſentiunt de eleganti illa eloquentiæ parte, quæ in numerorum ratione collocata eſt. illam enim aut nullam eſſe volunt, aut inanem omnem judicant. Et aurium ſenſum cum artificioſo & intelligenti animi judicio, nihil commercii habere exiſtimant. Quem tamen doctrinæ locum, id quod iſti aut imperitè neſciunt, aut ſuperbè contemnunt, principes illi in omni doctrina viri, Ariſtoteles, Demetrius, Halicarnaſſæus, Hermogenes, Cicero, Quinctilianus, Sturmius tanto ſtudio perpoliverunt, ut in nulla a-

lia

liâ re accuratiùs elaboraſſe videantur.

Sed illos in ſua, ſive imperita deſidia, ſive ſuperba imprudentia, relinquamus: et hos alteros nos amemus, atque ſequamur. Qui cùm fuerint optima natura ornati, eſſe item voluere ſic doctrina exculti, ut ipſi non magis naturæ beneficio adjuti, quàm artis præſidio muniti; nec magis ingenio felices, quàm judicio prudentes, ſemper habiti ſint.

Et hæc mihi de imitandi ratione cogitanti gravis ſæpè ſubit dolor ob amiſſos illos libros Dionyſii Halicarnaſſei, quos doctiſſimè & fuſiſſimè ſcripſit de Imitatione & oratoria, & hiſtorica. Quos libros ipſe Dionyſius in eo commentario, quo ſuum judicium de univerſa hiſtoria Thucydidis, quid in ea vel tutò imitandum, vel cautè declinandum ſit, eruditè, prudenter, & plenè explicat, cæteris ſuis libris omnibus anteponit. Sed interim omnes docti plurimum debent, cùm Andreæ Dudithio Pannonio, tum tuo Paulo Manutio, quòd nuper hunc eruditum commentarium, alter Latinè doctiſſimè vertit, (Græca enim non vidi) alter typis elegantiſſimè excudit. Nam in eo libro ſic omnes Thucydidis virtutes & vitia, & diligenter collegit, & liberè expoſuit; ut quicquid in eo, ſive in verborum delectu, ſive in ſententiarum forma & conſtructione, ſive in rerum judicio & tractatione, vel prædicabile ad ejus laudem, vel vituperabile ad ſimilium devitationem ſcriptum eſt; id omne & planè & plenè ab Halicarnaſſeo demonſtretur. Tanta enim ejus eſt in ſingula congerendo diligentia, in conſideran-

do doctrina, in ponderando judicium; ut si ipse jam reviviſceret Thucydides, credo equidem, non ſe ipſe melius noſcere, non de ſe aut rectius, aut æquius ſtatuere poterit. De imitatione hiſtorica doctius, aut accuratius quicquam, credo nondum exſtitit.

Et quoties ego hunc lego commentarium, (quod ſæpe quidem & libenter facio) toties in hanc ſententiam adducor, ut planè ipſe exiſtimem, neminem, nec Græcum, nec Latinum majori facultate ad ſcribendam hiſtoriam unquam veniſſe, quàm Dionyſium Halicarnaſſeum: præſertim, ſi ad tantam diligentiæ, & judicii præſtantiam acceſſit etiam Auguſti beneficio, totus & tantus ille Theſaurus Bibliothecæ M. Varronis. Si forſan hunc librum, mi Sturmi, Halicarnaſſei de hiſtoria Thucydidis, aliis rebus occupatus nondum legeris, rogo ut meo rogatu legas. Et ſcribas quæſo, an ſenſus tuus cum mea opinione de hoc libro conſentiat, necne. Fatetur etiam ipſe in eodem libro, ſe pari ratione de Imitatione Demoſthenica, & alterum librum de civili Philoſophia ſcripſiſſe. Utinam illi exſtarent libri; mente enim quaſi jam præcipio, tales libros à tanto viro ſcriptos, omnibus eruditionis & prudentiæ præceptis, quantum ad civilem cognitionem attinet, plenè abundaviſſe.

Hæ cogitationes de Imitatione, & illa mentio ante facta à me de Chriſtophoro Longolio, qui voluit ipſe eſſe, & aliis etiam viſus eſt, inſignis Ciceronis imitator, nonnihil me movent, ut quid ipſe de ejus facultate, & aliorum de eo opinione ſentiam,

am, tibi aperiam. Qui bene de Longolio ſentiunt, habent me non repugnantem: quanquam habeo & foris & domi, quos illi anteponam. Budæus amicum immerentem ingrata invidia, in quadam ad Eraſmum epiſtola, nimis acerbè premit. Eraſmus apertius inſectatur; & illum ineptè, furaciter, ſervili & puerili more, nihil præter centones ex Cicerone conſuere arguit. id quod ipſe credo Eraſmum aliquo potius ſcripſiſſe ſtomacho, quàm certo ſuo ſtatuiſſe judicio. nam ſcio, ubi Longolio jam mortuo, non ſingularem aliquam, ſed ſummam eloquentiæ laudem tribuit. Miror ipſe magis quidem, quid tuo Paulo Manutio in mentem venerit, homini, ut audio, natura humaniſſimo, &, ut video, doctrina excultiſſimo, ut is Longolium, vivus mortuum, bonus non malum, eruditus non indoctum, Italus Italorum delicias, in literis ſuis ad Stephanum Saulium, etiam in lucem editis, tam acri ſtilo pungeret.

Quo conſilio hoc fecit, neſcio: parum humaniter quidem, ſcio, & an vero judicio, planè dubito. Dicit enim Longolium eſſe exilem in ſententiis, non luculentum in verbis, inopem à Latina lingua, eſſe prorſus nullum. In eo & judicium requirit, & ſtultitiam notat. Quanto tu, mi Sturmi, moderatius, humanius, atque prudentius olim ad Ducem Juliacenſium? Ubi, cùm de Eraſmo & Longolio, & eorum tota controverſia graviſſimum judicium dederis, laudem neutri adimis; ſed ſuam utrique ingenuè tribuiſti. Atq; in eodem loco, ubi Manutius Longolium eruſq;

dejicere tantopere laborat, non nihil ipse, mea opinione, labitur. Nam cùm eximiam illam suam, & ei, ut ipse scribit, cum paucis communem, augendæ linguæ Latinæ rationem, singulari præconio efferat; nimirum, quod exquisitas sententias de Cicerone excerptas, aliis verbis, quàm poterat lectissimis, ornare consueverat; an non planè ostendit, se malle cum Cn. Carbone in errores abduci, quàm cum L. Crasso recta via insistere? et opinionem Quinctiliani, judicio Ciceronis anteponere? Crassus enim & Cicero, non solùm majori auctoritate pugnant, sed meliori ratione vincunt, inutilem esse laborem, malo consilio aucupari deteriora, cùm recto judicio optima sunt præcepta; & temere captare vulgaria, cùm selectissima scienter sunt occupata.

Gaudeo Præceptorem meum loqui Anglice: ne, cùm tam liberè dissentit hac in re à Manutio, tantum hominem offenderet: tamen Manutium non nominat. Nam cùm dissentit ab aliquo, hoc tacitè; cùm laudat quenquam, illud apertè facit. Quanquam si ipse Manutius has literas legeret, non est cur offenderetur. Nemo enim melius, quàm ille novit, Musas ipsas esse non solùm candidas, sed etiam prudentes: quæ inter literarum cultores aliquam nonnunquam opinionum dissensionem, & ferunt patienter, & ferunt ipsæ aliquando non inutiliter: omnem verò animorum distractionem & fieri semper vetant, & esse diu non patiuntur. Itaq; Paulum tuum Manutium, meum quoq; esse volo: nec sinam, ut eum tu plus diligas, quàm

ipse

ipse amem. Et quanquam tu loci opportunitate illi propior es, benevolentiæ tamen studio, & officii etiam repræsentatione, cùm usus ferret, ut sis conjunctior, profectò non permittam.

Idem cogito de aliis in Italia clarissimis viris, de Petro Victorio, de Jovita Rapicio, qui eruditè & eleganter de NUMERO ORATORIO scripsit: de Carolo Sigonio, de Joanne Baptista Pigna Ferrariensi, de Petro Bargæo Pisano. Nam quantum Carolo Sigonio omnes docti debent, pro utraq; utriusq; urbis republica, tanta diligentia, tanta doctrina, tanto orationis lumine explicata; & imperitus, qui non clarè videt, & invidus, qui non ingenuè fatetur, habendus est. Rara vero illa doctrina, & grave etiam illud judicum, quo Baptista Pigna aureolum Horatii librum DE ARTE POETICA fusissimè explicuit, magno me commovit desiderio videndi etiam ea, quæ in tres libros Rhetoricos Aristotelis pari ratione conscripsit, in quibus, ut ille ipse scribit, ad artis oratoriæ, ab intelligendi principe optimè traditæ, perfectissima præcepta, ex Græcorum & Latinorum dicendi principum orationibus, ex Ethicis item, Politicis, & Historicis, omnis generis exempla adjunxit. Et quale opus hoc sit, quanquam oculis nondum vidi, animo tamen quàm præclarum illud sit, cum magna voluptate jam præcepi.

Scripsit idem Baptista Pigna, ut ipse testatur, alterum librum, *Quæstiones Sophocleas*: ubi de tota doctrina Tragica, de Senecæ vitiis, de Græcorum Tragicorum virtutibus fusè tractavit. Nec minori hujus

jus libri videndi desiderio teneor, mi Sturmi: quoniam Sophocles & Euripides, mea certè opinione, cum Platone & Xenophonte in omni civilis cognitionis explicatione, conferri possunt: præsertim quod attinet ad eorum mores, consilia, instituta, & eventa, qui in splendore Aulico vitam suam traducunt.

Petrus Angelus Bargæus Pisanus, carmine divino Κυνηγετικὰ complexus est: nec minus excellit dicendi facultate. Is Scripsit, ut ex ejus scripto, & Manutii testimonio intelligo, doctissimos etiam Commentarios in eruditum illum Demetrii libellum DE ELOCUTIONE. An hic liber, & illi, quos commemoravi Joannis Baptistæ Pignæ, in lucem prodiere, aut sint prodituri, admodum aveo scire. Si homo es, mi Sturmi, hoc meo rogatu, per literas tuas cognosce primo quoq; tempore, à Paulo Manutio, qui omnium optimè istud intelligit. Et quid ille respondet, ad me quamprimum perscribas: nihil enim mihi gratius facturus es. Et manibus Longolii æternam felicitatem exopto, qui mihi hoc à te postulandi occasionem dedit. " Et tibi, mi Sturmi, gratias ingentes ago, " quòd de Imitatione oratoria scribis; " quòd mihi mittere polliceris, quæ di- " ctata sunt. Mitte igitur, & quamprimum mitte: ut Præceptor meus, qui nunc est ferè nudus, & planè deformis, istinc aliquem elegantiorem mutuans amictum, nonnihil cultius vestitus, & inde superbior factus, in lucem audacius prodeat.

Interim verò cupio à te scire, an Imitatio hoc loco tam latè patere debeat, ut eam etiam

etiam exercitationem complectatur, quam nos Metaphrasin nominamus. Quæ μίμησις tamen à Platone in tertio de Republica dicitur: ubi ipse Socrates orationem Chrysæ sacerdotis ex α' Ιλιάδος libero sermone elegantissimè dissolvit. Et cur non appelletur imitatio, non video: cùm videam in eo loco & quædam prudenter ablata, & multa ingeniosè commutata. Idem sentio de pari consilio Lucretii Latinissimi poetæ; qui, diversa ratione insignem illam Thucydidis explicationem pestis, erudito & eleganti carmine illigavit.

At quid facis, mi Aschame, inquis: quòd tu non literas, sed libellum hoc tempore ad me? Quod facio, facio libenter, & cùm voluptate, mi Sturmi; præsertim in hac dulci & domestica mea, ab omni Aulico negotio otiosa, hoc tempore, & libera cessatione: dum Princeps mea nunc longius ab Urbe, non in Musarum sacrario Palladi, (quod reliquo toto anno facit) sed inter silvas Dianæ, de more hoc tempore serviat.

Et hæc prolixitas mea, mihi quidem non est molesta, & tibi item spero, non admodum erit ingrata. Cum enim mihi nullum in scribendo tædium attulerit, ne tibi magnum in legendo fastidium sit paritura, non valdè pertimesco. Et si nihil aliùd, hoc certè efficiam; ut tu certo intelligas, hoc longo silentio meo, meum erga te amorem minimè esse diminutum. Intelliges præterea, quod adhuc etiam de literarum studiis nostrarum in me resideat eadem cogitatio, licet non par facultas, quæ tum fuit, cùm ego primum, D. Buceri hortatu,

literas

literas illas prolixas ad te dederim: quas tu peramice quidem, amoris noſtri mutui publicas teſtes eſſe voluiſti.

Nunc verò fructus ille otii noſtri Academici, qui tibi aliquis tum viſus eſt, ita jam omnis in hoc negotio Aulico quotidie langueſcit, & eo indies, tanquam vinum fugiens, paulatim decidit; ut planè verear, tuo ne judicio prorſus exaruiſſe videatur. Itaque peropportuna eſt mihi dulcis illa & peramabilis tua mecum expoſtulatio; cùm me vocas, feſtivè tu quidem, ſed nimis verè, hominem deſidioſum; & cùm amanter poſtulas, ut nos ipſi noſtram multorum annorum intermiſſam ſcriptionem revocemus, & nos inter nos mutuis crebrò literis ſalutemus, atq; conſolemur.

De mea vero diutina taciturnitate, nihil dico; nec veniam valdè peto, nec excuſationem admodum quæro: quam licet juſtam & probabilem adferre poſſim, uti tamen illa nolo; ne ipſa eſſet, mihi quidem moleſta, & tibi non lætabilis. Verum ne tu in hoc meo deſidioſo ſilentio nimiùm triumphes: quanquam ipſe in hoc ſcribendi officio commentationem tibi magnam libenter tribuo, mihi verò nullam ſumo; tamen ſic tecum jure poſſum contendere. Tu literarum multarum numero, ego unius magnitudine: tu variis ſchedulis, ego hoc volumine: tu ſententiarum pondere, ego verborum cumulo: tu erudita brevitate, ego loquacitate rudi: tu amoris crebra declaratione, ego benivolentiæ perpetuo ſtudio: ſic uterq; nitimur, ut tu me, an ego te, in hac contentione ſuperem, non multum quidem laborem.

## ΕΙΣ ΤΗΝ ΤΟΥ ΧΡΙΣΤΟΥ

### Σταύρωσιν, Μονοστροφικά.

Ἄλις ἐνθέου ἀλυσάρκου
Ἀμειβὲ μοῦσα χορδαῖς,
Καὶ βαρβίτου λαβοῦσα,
Σεμνὸν κρότησον ὕμνον
Σταυρωμένῳ Ἄνακτι.
Ὦ θαυμάτων ἄπλητε
Θησαυρὲ, καὶ πέραντε,
Τί σοὶ, τί παρῶν ἄπο
Θέλω λέγειν ἀνέφατον ἑορτάσιμα;
Μακάρεσί τι δαίμονα χρίσαι;
Πῶς θεὸς ὢν ἔθανες!
Θέλω λέγειν ἀνιχνίαστα βάθη.
Ἐλέᾳ, ὅτι λύτρον ἀπ' ἐχθρῶν
Υἱὸν ἔδωκε Πατήρ!
Θέλω ὑψοῦ ἀΐσσειν
Θέσφατον θριάμβων
Τερπικέραυνε καρᾷ,
Καὶ αἰχμάλωτον Ἅιδην,
Καὶ θάνατον θανάτῳ δαμέντα!
Ἀλλά μοι ἀμφιβρέμει Κρανίων ὄρθη,
Καὶ πολυθρόου κελάδει γόμῳ ἄπαστος,
Ὀλλύντων, ὀλλυμένων τε.
Ἐκθόρε! ἐς λύφον ὄμματα!

Τὶς μέσον θ' ἁρμόσεται τελῶν,
Ὡς ἓν ἐξ δυοῖν ἕκηλον;
Ἐκ δ' ἐπάδη τετράζυγι πρέμνῳ;
Γρῆϋ κάρηνον
Ἡδέως κεκυφώς·
Καὶ ὠλενῶν ἱερὸν κρατῶν
Εἰ κάρηνον πεπάσας,
Νηλέεσσι γόμφοις
Γ' εταρμένον ἔνθα κ' ἔνθα!
Ἄνθρωπε παῖλαν, ταῦτ' ἀπαθὴς βλέπεις;
Οἴμωξε πολλά,
Ἔαδπτα ῥῆξον,
Καὶ τύπτε στέρνον,
Καὶ τίλλε χαίτην,
Καὶ ἀπλαίγχνα κυνῶ.
Ἢ ἐχ δεράας ὀλοπόρφυρον,
Στίλβον τ' ἐ φλογὶ
Σιδονίης ἁλὸς, ἀλ-
λ' αἵματι ςαζομένῳ,
Τῷ μὲν ἀπὸ κρατάφων
Κυκλωμένων ἀκάνθης
Ὀξυ-όμοισι κυρεῖς·
Τῷ ϑ' ἁ κ' ἐκ μελέων
Κεχαραγμένων ἱμάδλης
Πικρῆσι συμπλοκῆσι.
Ἄνοιγ', ἄνοιγε
Γύλας ὀπωπῶν·
Καὶ πηγὰς βλεφάρων
Λῦσαι· ψέκαζε, διῦε γαῖαν.

Σὺ τὰ' ἀφειδῶς
Ἐὸν αἷμα χέαν-
-τ', ὀλίγ' ἄττα λείβειν δάκρυα
Τίς φθόνος, ὦ βροτέ;

Θωμᾶς ὁ Μαςῆρος.

*April* 19, 1633.

Conſcripta eſt hæc Ode, et pia et erudita, à doctiſſimo viro, Tho. Maſters, Colk Novi apud Oxonienſes olim Socio.

# D. *Henrici Savilii*,

Equitis aurati, & Coll. Mertonensis
Custodis dignissimi,

Oratio, coram

# Regina Elizabetha

Oxonii habita, anno 1592, Septemb.
23.

D. Henrici Savilii,

Equitis aurati, & Coll. Mertonensis
Custodis dignissimi,

Oratio, coram

# Regina Elizabetha

Oxonii habita, anno 1592, Septemb.
23.

# D. *Henrici Savilii.*

# ORATIO.

## THESES.

I. *Rei Militaris, & Philosophiæ studia posse in Republica unà vigere.*

II. *Astrologiam judiciariam è civitate benè morata esse exterminandam.*

CORpus humanum, Serenissima Princeps, nisi vis aut morbus impulerit, tribus quasi gradibus tendit ad mortem; adolescentiæ, maturitatis & senectæ: Sic respublica, non bellis externis oppressa, non civilibus ante tempus lacerata, naturali certè decursu habet incrementum, statum, & declinationem. Nam & omnia orta occidunt, & maturata defluunt, & tempore corroborata, tempore labefactantur. Jam artes aliæ sunt necessitatis, aliæ liberalis otii, aliæ eruditi luxus. Necessitatis, ut ad depellendam famem agricultura, pecuaria; ad arcendum frigus, architectura, vestiaria; ad vim propulsandam, ars militaris: Otii liberalis, ut gymnastica, musica, & hæc ipsa mater artium Philosophia: Luxus, ut pictura, statuaria, culinariæ, fucatoriæ artes, aliæque in quas magno corporum, majore animorum damno, sumus ingenioſi.

Nec

Nec in omnibus reipublicæ temporibus vigent istæ omnes, nec tamen illum est tempus, in quo non aliqua. Sic enim naturâ comparatum est, ut necessitatis inventa tempore prima sint, otii media, extrema luxuriæ: sintque illa nascentis fere, crescentisque reipublicæ, vigentis altera, tertia ruentis. In constituentibus rempublicam, in bella gerentibus pro capite & salute, nasci literarum studia non solent, non possunt. Otium est pacemque nactæ, vel pro gloriâ tantum dimicantis, civitatis alumna Philosophia. Contrà, rei militaris scientia iis reipublicæ temporibus non utilis modo, sed perneccessaria. Ut enim generare, naturæ nobilius, eoque difficilius est opus, quàm augere, quàm conservare: sic majoris animi, ingenii, artis, virtutis, imperium fundare, quàm tueri; cùm novam, in medio crescentem molem oderint etiam longinquæ nationes, sibi ac posteris suis metuant vicinæ.

Secundum est tempus reipublicæ jam constitutæ vigentisque, in quo emicant illa, quæ dixi, omnia oblectationis, & otii liberalis, florente etiamnum rei militaris scientia. Quòd si idem ardor animorum maneret, idem armorum studium, labor, industria, vigilantia; nempe id in quo Deos omnes frustra votis fatigamus, jamdiu manibus teneremus, immortalem civitatem. Facile enim imperium iis artibus retinetur, quibus initio partum est. Sed nimirum cùm nemo jam hostis, nisi quem nos facimus, nulla gens inimica, nisi propter nostras injurias; cessante necessitate, armorum, quæ necessitatis causa primùm sumpta

ſumpta ſunt, aciem patimur hebeſcere. Labente dein paulatim diſciplina, cùm ex ſuperiorum temporum virtute nihil reſtet, præter opes virtute congeſtas, & inſtrumenta luxuriæ; ſpreta jacet res militaris, afflicta divinæ particula mentis, virtutis imperatoria: eodemque labefactata motu, concidunt literarum ſtudia, ſeu præſidio militari deſtituta, ſeu commercii vitiorum voluptatumque pertæſa: ut nemini dubium eſſe queat, ea ſtudia poſſe unà vigere, quæ non poſſunt niſi unà perire.

Prima ætate à Roma condita uſque ad Annibalem Italiâ Africaque ejectum, *Tollitur*, ut ait Ennius, *è medio ſapientia, ni geritur res: Spernitur orator bonus, horridus miles amatur.* Inde ad Auguſtum maturitatem pono: in quâ eluxerunt illâ literarum lumina, Gracchi, Scævolæ, Tuberones, Craſſi, Hortenſii, Ciceriones, Varrones. Huic ætati ingeniorum feraciſſimæ, debemus Livium, Salluſtium, Plautum, Lucretium, Virgilium: nec minùs magnos imperatores, Mummium, Marium, Syllam, Pompejum, Agrippam; & in cœlum ferendos propter ſummam in utroq; genere præſtantiam, M. Catonem, P. Africanum, & C. Cæſarem. Quæ tamen ætas ita rudis fuit artium ad luxum pertinentium, ita parùm intelligens Græcarum deliciarum; ut Mummius, magnus (ut dixi) imperator, capta Corintho, cùm maximorum artificum manibus perfectas tabulas, ac ſtatuas in Italiam portandas locaret, juberet prædici conducentibus, *ſi eas perdidiſſent, novas eos reddituros.*

Poſt Auguſtum, defloreſcente jam penitus bellicâ laude, ſtanteque republica non vi ſua, ſed rerum prius geſtarum gloriâ; ex domitis nationibus peregrinis hauſta, infuſaque in mores civitatis peregrinitas, ut eadem ſtudia, quaſi progreſſu quodam naturali, idem ubique exitus maneret. Ita dominante luxurie, cum homines beati & locupletes, voluptatibus immerſi, literarum ſtudia ad Græculos ſervos rejicerent, dum putarent ſe ſcire, quod quiſquam in domo ſua ſciret; à ſervilibus ingeniis artes liberales corruptæ, emortuam jam ante rem militarem haud longo intervallo conſecutæ ſunt: niſi quod ſub Trajano principe, (*) cùm iterum moveret lacertos imperium, reddita quaſi juventute, bonæ quoque literæ efflorüerunt. Teſtes fero è Græcis Plutarchum, Lucianum: è noſtris Plinium, Tacitum. Et dubitamus adhuc eas artes poſſe conjungi, quæ in civitate omnium gentium principe ſimul floruerunt, ſimul periérunt, ſimulque renatæ ſunt?

Num apud Græcos ſecus? Prima ætas uſque ad Medica tempora, armis exercitatiſſima, literarum penè rudis. Inde ad Philippum Demetrii altera, literis armiſque florens, in qua Cimon, Alcibiades, Philippus Amyntæ, Alexander, Seleucus, Demetrius, ſummi imperatores: & in omni philoſophia principes, Socrates, Anaxagoras, Plato, Ariſtoteles, Chryſippus.

(*) A Cæſare Auguſto in ſeculum noſtrum haud multo minus anni ducenti; quibus inertia Cæſarum quaſi conſenuit atque decoxit: niſi quod ſub Trajano principe movet lacertos, & præter ſpem omnium, ſenectus imperii, quaſi reddita juventute revireſcit. *Florus.*

Non

Non eſt neceſſe de ſingulis; nefas tamen fuerit de Pericle, Thucydide, Xenophonte Socratico, Dione Platonico, qui in utroque genere excelluerunt, ſilere. Ne in noſtra quidem republica factum eſt illud, quod plerique putant, literarum & armorum divortium: cùm iis ipſis temporibus, quibus majores tui, Auguſtiſſima Regina, terrorem nominis ſui in Galliam, Hiſpaniam, Siciliam, Cyprum, Aſiam, Ægyptum intuliſſent, elucerent domi illa hujus Academiæ ornamenta, Europæ lumina, Rogerus Bacon, Walterus Burley, Scotus, Occhamus, Wiclevus: quos, cùm ab omnibus, cùm ingenii, tum doctrinæ ſubſidiis fuerint inſtructiſſimi, iſto orationis flore, quo nunc fere ſolùm, certè nimium gloriamur, æquiſſimo animo patior carere.

Quid, quòd ne alterum quidem ſine altero horum ſtudiorum poteſt eſſe perfectum? Literæ ab imperatore præſidium mutuantur, & tutelam, id eſt, ſpiritum & vitam: reddunt multa, magnaque & adjumenta belli, & ornamenta victoriæ: Hiſtoriæ veteris notitiam, id eſt, maximè certam brevemque, maximè multiplicem, minimeque periculoſam rerum gerendarum ex geſtis ſcientiam. Do L. Lucullum, qui Roma profectus rei militaris rudis, rebus geſtis legendis in Aſiam venit factus imperator: P. Africanum, qui *Cyri Diſciplinam* à Xenophonte ſcriptam, nunquam ſolebat ponere de manibus illis glorioſis, quibus Numantia & Carthago, duæ urbes Romani æmulæ faſtigii, exciſæ ſunt. Addo ex philoſophia ſapientibus ſententiis, gravibuſque verbis ornatam orationem; qua

militum animos possit jacentes erigere, ferocientes reprimere, inflammatos restinguere: Addo temperamentum morum, & sedationem perturbationum; nequid in bello iratè, in victoria superbè, in pace ultra civilem modum; neu cædibus & rapinis assueta mens immanitate efferetur.

Quid illa abstrusiora? Astronomia, inquit Plato, imperatori futuro necessaria est ad temporum vicissitudines noscendas: Arithmetica ad acies instruendas: Geometria ad castra metanda, loca capienda, figurandos exercitus: hinc urbium muniendarum peritia: hinc bellicorum tormentorum, operumque machinatrix. Ab hac disciplina profectus Archimedes, legionum & classium impetum solus perlevi momento luto ludificatus est. Contrà, Philippus Demetrii scalarum brevitate, id est, ignoratione Geometriæ, à Militæensium oppido rejectus: Nicias superstitione lunaris defectus, id est, ignoratione Astronomiæ, cum exercitu cæsus in Sicilia. Idem cùm Sulpitius Gallus in bello cum Persa provideret; prædiceretque militibus, ne id pro portento acciperent, quod ordine naturali, statis temporibus fiat: magnum momentum ad debellandam Macedoniam, id est, ad Romanum imperium constituendum, visus est attulisse. Quare cùm his tot, ac tantis adminiculis perficiatur ars imperatoria; neque aliunde sint ea, quàm ex media deprompta philosophia; concedamus sanè, ea studia simul esse posse, quæ nisi simul, non possunt esse absoluta.

Neque tamen non est aliquid, quod contra affertur, philosophiam avocare animum à sensibus, & contemplationi tradere rerum,

rum, dii boni! maximarum, sed ab hac consuetudine populari abhorrentium: quarum illecebris, quasi quodam Circæo poculo delinita mens, ad rempublicam tractandam, ad res magni gerendas, nolit accedere, nè possit quidem. „ Nam *cùm natura*, ut ait philosophus, *faciat unum ad* „ *unum, difficileque sit pluribus in rebus eun-* „ *dem excellere*, tum certè difficillimum, in tam dissidentibus, & natura disparatis. Ex humoribus, quibus constamus, aptissima ad philosophiam melancholia, ad arma bilis, ad voluptates sanguis: quartus ille pituita gravis, ne ad mala quidem bonus. Plato tres animæ partes ponit, sedibus discluſas; rationalem in capite, irascibilem in corde, concupiscibilem in jecore. Ad rationalem pertinet philosophia, ad irascibilem ars militaris, voluptuariæ ad tertium genus.

Quod si possent illi humores ita commisceri, aut istæ sive partes animæ, sive facultates, ita conjungi, ut altera vim alterius non infringeret, non debilitaret: haberemus, id quod quærimus, in milite philosophum. Aut si hoc difficile est, cùm ob alia, tum quia utriusque studii eadem pene ætate, multo sudore, multisque vigiliis facienda sunt tyrocinia; secernamus, si placet, à milite totum hoc philosophari, relinquamus imperatori, ut contemplativis mediocriter tinctus sit; morali verò civilique philosophia, & politiore literatura penitus imbutus. Atque ut demus vera esse, quæ sunt ab ornatissimis magistris allata; tamen eam vim habent pleraque, non ut in una republica simul esse non possint, sed ut ne in uno homine. Ne nos quidem ci-

vitatem ex philosophis constare volumus. quid enim ad vim arcendam foret ineptius? neque ex militibus totam: nam quid turbulentius? Respublica nimirum debet esse unita, non una. Cujus dignitas salusque non una laude, sed uno omnium rerum laudandarum temperamento continetur.

Sequitur Astrologia, quam eventis fallacem, usu superstitiosam, à barbaris nationibus importatam, bonis temporibus Græciæ ignotam, etiam malis Roma pulsam, tot senatusconsultis, tot principum rescriptis damnatam, suffragantibus omnium ætatum philosophis, (plebeios quosdam excipio) politicisque, è republica exterminamus: artem, quod in arte turpissimum est, nullis textam principiis, nullâ subnixam demonstratione, nullo constantem syllogismo. Verum est, cœlum in hæc inferiora luce, motu, virtute agere: ista omnia fovere, animare: obliquum circulum causam esse ortûs & interitûs: à sole & homine generari hominem; sed ab homine, ut causa propinqua propriaque, quæ materiam suppediret; à sole, ut inter efficientes coadjuvante, remotaque, & generali: qui uno & eodem calore, & semen aconiti animat ad venenum, & brassicæ ad alimentum, & rhabarbari ad medicinam; non naturam aliquam inferendo, sed ea in actum, in lucem producendo, quæ prius in materiæ potentiis delitescebant.

Itaque sanus, an morbosus sim; acutus an hebes; albus an ater, nihil ad cœlum stellasque: quæ eodem lumine, eodem cœli situ, eodem momento, omnibus iisdem agentia, & ex materia sanè dispositâ sa-

num producunt infantem, & ex morbosè morbosum. Quid illa externa? pauper an dives, honoribus clarus, an secus? quæ rerum fortuitarum temerario intercursu, nostræque voluntatis libero motu, infinitis modis variata, nullum habent cum cœlo commercium. Sed de Astrologia facilius est tacere, quàm pauca dicere.

RElIquæ sunt, Augustissima Regina, partes officii nostri maximis tuis immortalibusque in nos, in rempublicam, in orbem Christianum, meritis debitæ, atque consecratæ. Patere igitur, ut id unus pro omnibus dicam, quod isti omnes de tua Majestate taciti sentiunt. Patere, tuam in obtinendo imperio felicitatem, in constituendo sapientiam, in tuendo fortitudinem, in administrando constantiam, cæteras virtutes tuas, quæ omnium gentium literis, & linguis commemoratæ sunt, tuorum quoque, ad quos tantarum virtutum fructus propius pertinet, voce celebrari. Cùm essent omnia, fato quodam superiorum temporum, plena suspicionum domi, foris bellum certum, aut pax infida: cùm in oculis, in visceribus nostris hæreret, ex illo infelici conjugio contractum, pertinax malum, Hispanorum dominatio: cùm effusum esset ærarium, imminuti fines imperii, præsidia milite, arces tormentis denudatæ; in his tot tantisque difficultatibus eluxit tua singularis, ac verè divina sapientia, diviniſſima Princeps.

Gladium, in illa rerum mutatione ac transitu, vagina vacuum Anglia non vidit: vidit plausus, clamores, exultationes omni-

um ordinum, ætatum, hominum, nisi quibus expediret esse malum principem, hoc est, quàm dissimillimum tui. Tu Hispanos à capite, à cervicibus nostris, aut invitos depulisti, aut remisisti volentes. Tu publicam fidem, angustiis ærarii vacillantem, prædiorum tuorum, rerumque pretiosissimarum venditione levasti. Tu oppida amissa, pactis conventis, quod in te fuit, recepisti; obsidum fuga, & quorundam perfidia, quod præstare non poteras, perdidisti. Cumque tuæ castissimæ purissimæq; menti nihil placeret fallax, nihil fucatum; Tu, nummis adulterinis sublatis, commercia revocasti, fidem restituisti. Tu religionem, majorum incuria collapsam, aut ipso tempore desidentem, incredibili animi fortitudine renovasti, communeque Asylum omnibus gentibus aperuisti. neque dubitasti nova princeps, cùm omnes propinquæ nationes propter veteres inimicitias essent infensæ, longinquarum quoque odium hac novitate provocare.

Ab his initiis profecta, sedisti deinceps belli pacisque arbitra, inter reges Christianos regina: qui à factiosis civibus vexati, aut potentiorum injuriis per vim pulsi, in tuo consilio, armis, opibus acquiescunt. Testis Valesiorum familia, quorum infantiam consiliis tuis rexisti, ferociam mitigasti; domumque ruentem, quantum in te fuit, sustinuisti. Testis illustrissima hæc Borboniorum, qui tuis unius freti armis, nixi pecuniis, non aliâ re magis, quàm majestate nominis tui stantes, Te parentem agnoscunt, Te deam venerantur. Testis Lusitania, cujus regem extorrem ejectumque

que liberaliſſimo hoſpitio accepiſti. Teſtis Germania, Dania, Suetia: quæ tuo nutu arma ſumunt, ponuntque. Quid Chriſtianos dico? cùm ipſi Turcarum imperatores, quibus, ante hujus beatiſſimi ſeculi lumen, ne nomen quidem hujus inſulæ unquam fando auditum, tui reverentia nominis arma abjecerint, pacemque Polonis jam ad ultima redactis, te interveniente, conceſſerint.

Dixi de ſingulis ferè partibus: nunc de univerſo orbe Chriſtiano. Cujus cum maxima pars, aut hæreditate relicta, aut affinitatibus comprehenſa, aut armis devicta unius juſſu regeretur: cùm Galliam per emiſſarios, Turciam per mercenarios obtineret: cùm Germania partibus, Polonia bellis diſtineretur: cùm omnes omnium gentium principes, proceres, aut ſocordia negligerent, aut timore abſcederent, aut avaritia inclinarent, quà, junctis nuper orientis & occidentis opibus, aurum præponderabat; cùm aucta, ut fit, ex proſperis cupiditate, animus haud obſcurè adjectus eſſet ad imperium univerſi, omniaque nemine impediente, in unius ſinum caſura viderentur; hîc tua divina virtus enituit, hîc invictum animi robur, cum ſapientia ſingulari. Quæ oppreſſis primùm domeſticorum inſidiis, (*quod dii prius omen in ipſum*) rupto fœdere Burgundico, quod Ipſe, immiſſo in tuam provinciam latrocinio, priùs ruperat, receptis in ſocietatem Belgis, ampliatiſque imperii finibus tot urbium acceſſione, bellum terra marique, pro ſalute omnium ſuſceptum, ſola geſſiſti. Quod cujus manibus adminiſtratum ſit, non quæ-

ro, cùm videam tuis auſpiciis, tuis conſiliis provincias adjunctas, urbes captas, naves direptas, claſſes depreſſas, non hoſtium fines, ſed urbem, ſedem imperii, tuis ſignis appetitam, obſeſſam, oppugnatam. Tuis conſiliis Indiæ, quanta terræ totius pars, quantula tuorum manu, quam incredibili celeritate victoriis peragratæ! Tuis, tuis (intelligo, quid dicam) conſiliis, tabulis armiſque completa omnis hæc Oceani ora, conſtrata cadaveribus littora. Tuis auſpiciis Hiſpania Anglum non vidit, niſi victorem, aut victoriæ immortuum; Anglia Hiſpanum, niſi captivum. Itaque ſtant tuorum objectu armorum, tuorum oppoſitu laterum quot ſunt in Europa regna, principatus: ipſique adeo Pontifici, nominis tui infenſiſſimo hoſti, unà cum cæteris, abſque tuis armis, vel ſerviendum fuit, vel pereundum.

Bonitatem, clementiam, juſtitiam, æquitatem, (iſta pervulgata, ac propè decantata) in tanta principe referre, regiarum & heroicarum virtutum, quæ in Majeſtate tua elucent, injuria fuerit. Ne id quidem attingam, quæ mala quàm conſtanti animo privata pertuleris; quæ tamen & gratiorem præſentis felicitatis ſenſum attulerunt tibi, tuiſque civibus certiſſimam ſalutem, principem habere, quæ & ſemper cogitet, crebriſque ſermonibus uſurpet, quid aut noluerit ſub alio principe, aut voluerit. Illa commemorabo, quæ vulgo minùs nota, non minùs certè mirabilia ad laudem: Te, cùm tot literis legendis, tot dictandis, tot manu tua ſcribendis ſufficias: cùm conſiliariorum tuorum, in minimis etiam

tiam rebus, ſententias dijudices: tùm privatorum precibus, principum legationibus per te reſpondeas, de ſubditorum quoque privatis controverſiis ſæpiſſimè cognoſcas: in iſta tamen diſtrictiſſima vita, non principum (quorum aliæ ſunt noſtris moribus artes) ſed penè mortalium doctiſſimam evaſiſſe: Te magnam diei partem in graviſſimorum autorum ſcriptis legendis, audiendiſque ponere: neminem niſi ſua lingua tecum loqui: Te cum nemine niſi ipſorum, aut omnium communibus Latina, Græcaque.

Omitto plebeios philoſophos, quos rarò in manus ſumis. Quoties divinum Platonem animadverti tuis interpretationibus diviniorem effectum! quoties Ariſtotelis obſcuritates, principis philoſophorum, à principe fœminarum evolutas, atque explicatas! Dicerem liberè, nemini unquam ad ſacratiſſimam Majeſtatem tuam aditum patuiſſe ſemidocto, qui non ex tuis ſermonibus diſceſſerit doctiſſimus, niſi meæ vehementer me pœniteret tarditatis, qui in tam illuſtri ſchola tam parùm profecerim.

Itaque literas, literatiſſima Princeps, tuere ac protege: id eſt, nobis, qui hîc vivimus, noſtra privilegia; illis, quos emiſimus ſuam dignitatem, ſua præmia in republica, in eccleſia, quod facis, conſerva. Academiam utramque novis immunitatibus munire, novis legibus fundare perge. Utraque à te ornata, in te ornanda certabit: cæteroqui omni genere laudis pares, hoc noſtra felicior, quòd tuos vultus iterum intuetur, in cujus oculis habitant Gratiæ, in fronte benignitas, in ore majeſtas, in pectore

pectore ſapientia, in manibus liberalitas, in toto corpore pulchritudo & venuſtas, digna principe, digna tantis prognata principibus, digna imperio: ut tecum jam propè parens Natura redeamus in gratiam, quæ, cùm parem effuſis hic viribus procreare non poſſes, neminem voluiſti ex tanta principe diſparem ſupereſſe.

*FINIS.*

MVSEVM BRITANNICVM

# *ERRATA.*

PAg. 18, on the Margin, for *Critone*, read *Phædone*. Pag. 92, l. 19, del. *of*. Pag. 98, l. 8, del. *ſhall*. Pag. 141, in the Notes, for *Antonius*, read *Antoninus*. Pag. 212, l. 31, after *have*, inſert *I*.

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